

The Annotated Bible

**The Holy Scriptures Analysed
and Annotated**

BY
A. C. GAEBELEIN
Founder of "Our Hope"

**Volume I
The Pentateuch**

AN "OUR HOPE PRESS" BOOK

Published by

Van Kampen Press
Wheaton, Illinois

Copyright 1913, by A. C. Gachelein

GENESIS

CONTENTS

	Page
Introduction.....	1
Revelation or Myth?.....	7
The Division.....	12
The Analysis and Annotations.....	14
Genesis and Geology.....	88
Dictionary of Proper Names.....	91
Chronological Arrangement.....	101

The Book of Genesis.

Introduction.

The first Book of the Bible is called in the Septuagint (the Greek translation of the Old Testament) "Genesis." Genesis means "Origin." The Hebrews call it by the first Hebrew word "Bereshith."—In the Beginning. It is the Book of all beginnings. We can trace here the beginnings of creation and everything else, except God, who has no beginning. The Book of Genesis is the great foundation upon which the entire revelation of God rests. The marvellous structure of the Bible, composed of the different books, written by different instruments of the Spirit of God at different times, is built upon this great, majestic Book. It is the root out of which the tree of God's revelation has grown. Internal evidences prove the most complete unity, that it is the work of one chosen instrument, Moses, and that it is not of a composite authorship. But more than that, the Book of Genesis establishes the Divine Unity of the Bible. The last Book of the Bible, the Revelation, confirms this. Genesis tells of the origin of all things; Revelation reveals the destiny of all things.

It is an interesting study, profitable and suggestive, to trace the great doctrines of the Bible in this first Book. They are all found somewhere in Genesis, either in typical foreshadowings or in direct words. Here, too, we may discover the dispensational and prophetic truths of the Bible in germ. Genesis iii:15 is the prediction out of which the rest of prophecy has been developed. The entire New Testament in its doctrinal statements rests upon this Book. It is quoted there

as the Word of God scores of times. If the revelations of Genesis, especially the opening chapters, the supreme foundation, if these chapters were myths, the entire New Testament would have to be given up as unauthoritative. Indeed, the great doctrines in Romans, starting from the fact that man is a fallen being and lost, would be just as much myths, if the fall of man were a myth. The Lord Jesus Christ has put His seal to this great Book.

The Criticism of Genesis.

The Book of Genesis, being the foundation of the whole Bible, and of such vast importance, it does not surprise us that the enemy of the Truth of God has directed first of all his attacks against this Book to break down its authority. A hundred years ago and less the cunning inventions of the father of lies, directed against the inspiration of Genesis and its unity, occupied mostly, if not altogether, the minds of theologians and scholars. It is different now. The stock of trade of the destructive critics, differing but little from that of accredited infidels, has become the common property of evangelical Christendom. The rationalistic theories concerning the date and authorship of Genesis are now liberally and almost universally displayed. In theological seminaries they are openly taught and hundreds of men, who claim to be teachers of the oracles of God, deny the inspiration of the Book of Genesis.

The Paternity of Higher Criticism.

That such a denial is not of God is self evident. But it is interesting to examine the source from which the destructive criticism of Genesis and the Pentateuch has come. The man who has been called the "Sir Isaac Newton of Criticism" is Jean Astruc. He was a French

physician, a freethinker, who led a wicked, immoral life. In 1753 this man gave to the world his doubts in a work which he called, "Conjectures Regarding the Original Memoirs in the Book of Genesis." In this work he taught that the use of the two names of God in Genesis, Elohim (translated by God) and Jehovah (translated by Lord) showed that two different documents were used in the composition of the Book. The hypothesis of a Jehovist and Elohist writer, so called, was invented by this unsaved man. It was, however, reserved for a German scholar and rationalist to formulate the denial of the unity and inspiration of Genesis into a system. This man was Professor Eichhorn. He coined the phrase, "Higher Criticism," and is therefore called the "father" of it. He introduced successfully into the theological institutions of Germany the theory of Astruc. On account of his great learning his invented higher criticism took hold upon the minds of thousands of people. But who was Professor Eichhorn? Let another Higher Critic give the answer. Ewald, himself such a powerful factor of this most dangerous infidelity, wrote: "We cannot fail to recognize that, from the religious point of view the Bible was to him a closed Book."

Such is the Paternity of the now widely accepted "Higher Criticism:" an immoral, infidel Frenchman and an unconverted, blind leader of the blind, a German Professor.

Their Disciples.

After Eichhorn came other men, such as Vater and Hartman, who tried to undermine the Mosaic authorship of Genesis by still another theory. Professor DeWette, of Heidelberg, followed closely in the steps of infidel Eichhorn. Bleeck taught still another theory. Then we mention Ewald, Hupfeld, Prof. Kuenen, Dr. Davidson, Robertson Smith, Canon Driver,^o George

Adams Smith, Professor Briggs, W. Harper, Marcus Dods and many others, who may all be fitly called the disciples of the immoral Frenchman and the infidel German. For instance, George Adams Smith saith: "The framework of the first eleven chapters of Genesis is woven from the *raw material of myth and legend*." And the works of this man and others are now sold at popular prices by so called "Christian Publishers."

A Complicated Science.

They call this kind of criticism scientific. It surely has all the marks of so called science. Speculation, uncertainty and complicated statements are the leading characteristics of this criticism. They claim now that the Pentateuch (the five Books written by Moses) were never written by him, but that these Books consist of four diverse documents. These they designate as follows: 1. The Jehovist. 2. The Elohist. 3. The Deuteronomist. 4. The Priestly Code. The authorship of Moses has been completely given up and it is claimed that the earliest part of the Pentateuch was perhaps written 600 years after Moses' death. They put the date of the greater part of these five Books after the Babylonian captivity.

A writer has recently given a fine description of this higher critical "scientific" nonsense, part of which we quote:

"They conjecture that these four suppositive documents were not compiled and written by Moses, but were probably constructed somewhat after this fashion: For some reason, and at some time, and in some way, someone no one knows who, or why, or when, or where, wrote Jehovist. Then someone else, no one knows who, or why, or when, or where, wrote another document, which is now called Elohist. And then at a later time, the critics only know who, or why, or when, or where, an anonymous personage, whom we may call Redactor I, took in hand the reconstruction of these documents, introduced new material, harmonized the real and apparent discrepancies, and

divided the inconsistent accounts of one event into two separate transactions. Then some time after this, perhaps one hundred years or more, no one knows who, or why, or when, or where, some anonymous personage wrote another document, which they styled Deuteronomist. And after awhile another anonymous author, no one knows who, or why, or when, or where, whom we will call Redactor II, took this in hand, compared it with Jehovist and Elohist, revised them with considerable freedom and, in addition, introduced quite a body of new material. Then someone else, no one knows who, or why, or when, or where, probably, however, about 525, or perhaps 425, wrote the Priestly Code; and then another anonymous Hebrew, whom we may call Redactor III, undertook to incorporate this with the triplicated composite Jehovist, Elohist and Deuteronomist, with what they call radactional additions and insertions.”*

This describes the infidel mudpuddle into which these “great” scholars have plunged and into which they would like to lead the sheep and even the little lambs.

The Mosaic Authorship.

“All tradition, from whatever source it is derived, whether inspired or uninspired, unanimously affirms that the first five Books of the Bible were written by one man, and that man was Moses. There is no counter-testimony in any quarter.” With these words, Prof. William Henry Green begins his learned work on the Unity of Genesis. Other learned men in past generation up to the present time stand firm for the Mosaic authorship of Genesis, and thereby affirm the fact of revelation. The cry of the Higher Critics—“ripe scholarship,” “access to better sources,” etc.—is a bluff. The best scholarship stands by the Truth. Some of the arguments advanced against Moses as writer of Genesis are exactly the argument for it and the evidences of inspiration. For instance, the use of the name of God as Elohim and Jehovah. Elohim is

*Canon Hague.

the name of God as Creator—Jehovah is His name as entering into covenant relation with man. The use of these names is a precious evidence of the work of the Spirit of God and not an evidence of different writers and documents.

The highest authority that Moses wrote Genesis and the other four Books, and that Genesis is the revelation of God, is the Lord Jesus Christ. He spoke repeatedly of Moses and reminded His hearers of the historic facts as given in Genesis. This fact is met by the critics with the statement that our Lord was not a critical scholar and limited in His knowledge. Such statements are akin to blasphemy.

Needed Information.

The information concerning the criticism upon this great Bible Book we are about to study is much needed. Many Christians hear of Higher Criticism without knowing what it is and how it originated. The information given shows that it originated with wicked men and that it is an attempt to destroy the **very foundations** upon which the whole Scriptures rest. Sometimes Higher Critics have a way of telling uninformed Christians that the views they hold are the consensus of the best scholarship. This is untrue. Others, again, who have imbibed these views hide the worst features of them. For this reason we deem it expedient to give this information.

The study of Genesis will deepen the faith in the inspiration and revelation of the first Book of the Bible. There is nothing which convinces of the Divinity of the Bible like the prayerful and spiritual study of the Bible itself. And the Bible has nothing to fear. It needs **neither apology nor concessions.**

Revelation or Myth?

A FEW OBJECTIONS CONSIDERED.

From the sides of Infidelity, Higher Criticism and a certain class of Scientists objections are made against the opening chapters of Genesis. Not only is the Mosaic Authorship denied but the revelation contained in these chapters is branded as unscientific and at variance with the facts revealed by Science. Others class these sublime truths concerning Creation, the Fall of Man, the Deluge, etc., with the legends of primitive nations and thus the fact of revelation is altogether denied. Inasmuch as these wicked statements are heard on all sides from pulpits and chairs of educational institutions, it becomes necessary that we consider briefly some of these objections and uncover their absolute worthlessness. The purpose of our work forbids a more extended treatment of these objections. Many helpful and interesting books have been written by scholars against these attacks. Elsewhere in this booklet the reader will find a number of works mentioned which deal with these attacks in a masterly way.

Is the Creation Account Contradicted by Science?

That the Creation account is unscientific and in clash with the discoveries of modern science is one of the common statements. It has, however, no foundation whatever. The proofs that there is no error in the account of Creation as revealed in the first chapter of Genesis, have been furnished by the investigation of Science. The order of creation as given in the first chapter is the order, which, after years of searching—the most laborious searching—Science has discovered. Over and

over again has Science with its guesses and speculations been forced to bow in submission before the simple and brief description of the Creation in God's Word. There is no clash between the Bible and the results of true scientific research. Geology, astronomy and other sciences have had to retrace their steps more than once and acknowledge their mistake; the first chapter of Genesis will never have to do that. Years ago scientists ridiculed the divine statement that the first thing called into existence was light; "let there be light," and that the sun was made on the fourth day. That sneer is forever silenced, for science has found out that light existed first. Again for a long time it was denied that vegetation came first before animal life was on this globe. This denial has likewise been stopped by scientific discoveries. Other evidences that the Bible is right and science had to accept the truthfulness of the Creation account we must pass by. What scientists should explain is, how in a simple record of a few verses, which antedates all scientific research and discovery, such accurate information is given without any error whatever. Where did Moses get his marvellous knowledge from which the scientific research of nineteenth century confirms correct in every way? There is only one answer. It is the revelation of God.

This becomes still more evident when the Creation chapter in Genesis is compared with the conceptions of the origin of the earth as found in the records of the oldest nations. What ridiculous things were believed concerning creation and the universe! Why did Moses not write the same childish things but instead gives a majestic account of the creation of the earth and the heavens? The answer is and ever will be, his account is the revelation of God how the earth and the heavens came into existence.

Is There a Contradiction Between the First and Second Chapters of Genesis?

Another favorite argument against the infallible record of Creation is that the first and second chapters are contradictory. A certain N. Y. preacher stated some years ago in *Appleton's Magazine* this supposed difficulty. He said, "How can we trouble about reconciling Genesis and Science" while the two accounts of the first two chapters "are so hopelessly at variance?" Criticism has used this alleged discrepancy as an argument for its infidel theories. There is, however, no contradiction between these two chapters. The second chapter in Genesis is not another history of creation nor does it contradict the account in the first chapter. The historical account of creation as a whole is found in Genesis i-ii:3. The division of chapters in the authorized version is unfortunate. From chapter ii:4 to the close of the chapter we have not a historical account of creation at all, but a divine statement of the relationships of creation, that is, man's place in it as its head. There are no contradictions in anything. Genesis i:27 is said to clash with ii:21-22. Such a clash does not exist. Gen. i:27 does not say that man and woman were created together, nor does it say that the woman was created directly and not formed as revealed in the second chapter.

The Myths of Ancient Nations.

It is a well known fact that ancient nations such as the Chaldeans, Egyptians, Phoenicians, Hindus, possessed myths in which one can hear now and then a faint echo of a primeval revelation and knowledge, which must have been in possession of all mankind at one time. That such was the case Romans i:21-23 fully confirms. All mankind knew God and was acquainted with the great facts of history, the events recorded in the first

eleven chapters of Genesis. As they became vain, their foolish heart was darkened, they rushed into idolatry. Their traditions, however, here and there give glimpses of the truth they once knew. It is impossible to give here evidences of it as discovered in the Assyrian tablets, which have something to say of the creation and the deluge, known now as "the Chaldean Genesis." Other traces are found in ancient Phœnician sources as well as in India, among the Romans and the Greeks, Babylonians, Chinese and other nations. However, all these, including "the Chaldean Genesis" are miserable contortions. There are a few resemblances and many more differences between the Biblical and especially the Babylonian accounts. It is claimed that Moses, or since Moses did not write according to this infidel theory, somebody else, made use of these myths in writing the opening chapters of Genesis. This far fetched invention has no foundation at all. The Book of Genesis is not the offspring of Babylonian tradition. God gave to Moses the account of creation and the beginnings of history by direct revelation as the blessed foundation of all subsequent revelation in His holy Word. The man, who boasts of scholarship, and brands the first eleven chapters of Genesis as myths, putting them alongside of the traditions of ignorant ancient nations, but reveals his ignorance and blindness.

The Deluge.

This great catastrophe has also been denied and ridiculed. It is painful to mention all these denials, but it is needful to call attention to these attacks on the foundation of the Bible. Hundreds of men, who claim to be exponents of Christianity speak of Noah as a myth and the deluge reported in Genesis as an unconfirmed event. Traditions of the flood are found among all nations and exhibit in many cases a very

striking agreement with the divinely given record. These traditions are found in India, China, Egypt and Greece as well as among the Chaldeans and Babylonians. Peruvians, Mexicans, Greenlanders and the Teutonic races possess these traditions. Geology also gives the most decisive evidence of such a judgment by water through which the earth passed. The surface of the earth exhibits a deposit, which originated after a universal flood and which is called *diluvial* (flood) land. Vast quantities of bones and teeth of antediluvian animals, masses of rock and boulder, carried by the flood, are found in this diluvial deposit. Many pages could be filled with such evidences.

Nothing Left Unattacked.

Nothing has been left unattacked in the opening chapters of Genesis. The existence of Paradise, the fall of man, the curse, the story of Cain and Abel, Enoch's translation, the tower of Babel and every other recorded event has been denied and is increasingly denied. That our Lord referred repeatedly to these first chapters of the Bible and thereby confirmed their historicity and revelation, is not at all taken in consideration by these enemies of the Word of God.

But the foundation rock of the Bible, the Book of Genesis stands as firm as it ever stood. It can never be moved. Let them dig away! Let them dash against it with their heads. They will perish, but God's Word abideth forever. In a day when apostasy sweeps through Christendom like a mighty avalanche, let us cling closer to the living Word of the living God and hold fast the testimony of its inerrancy. And now with thankful hearts and a prayer for the Holy Spirit's guidance we come to the Book itself.

The Division of Genesis.

Every book of the Bible has a key and also hints on the division of the book. The correct way in unlocking the Book is to use the key and the Division as given by the Holy Spirit in the Book itself. The Book of Genesis has been divided in perhaps more different ways than any other Book.* In looking through Genesis for a characteristic word we have no difficulty in finding it in the word "Generations." (Hebrew: *Toledoth*.) It is used eleven times in this Book. The first time the word generations occurs is in chapter ii:4. The Creation Account stands therefore by itself. This gives us twelve sections.

- I. The Creation Account i-ii:3.
- II. The Generations of the Heavens and the Earth ii:4-iv.
- III. The Generations of Adam v-vi:8.
- IV. The Generations of Noah vi:9-ix:29.
- V. The Generations of the Sons of Noah x-xi:9.
- VI. The Generations of Shem xi:10-26.
- VII. The Generations of Terah xi:27-xxv:11.
- VIII. The Generations of Ishmael xxv:12-18.
- IX. The Generations of Isaac xxv:19-xxxv.
- X. The Generations of Esau xxxvi:1-8.
- XI. The Generations of Esau's Sons xxxvi:9-43.
- XII. The Generations of Jacob xxxvii:2-1:26.

We fully agree with the scholarly remarks of Prof. Green about the importance of this division. "These titles are designed to emphasize and render more prominent and palpable an important feature of the

*Dr. Campbell Morgan has recently added another. He divides Genesis in three parts: Generation—Degeneration—Regeneration.

book, the genealogical character of its history. This results from its main design, which is to trace the line of descent of the chosen race from the beginning to the point where it was ready to expand to a great nation, whose future organization was already foreshadowed, its tribes being represented in the twelve sons of Jacob, and its tribal divisions in their children. The genealogies contained in the book are not merely incidental or subordinate, but essential, and the real basis of the whole. They are not to be regarded as addenda to the narrative, scraps of information introduced into it; they constitute the skeleton or framework of the history itself."

"There is, accordingly, a regular series of genealogies of like structure, or rather one continuous genealogy extending from Adam to the family of Jacob. This is interrupted and suspended from time to time, as occasion requires, for the sake of introducing or incorporating facts of the history at particular points where they belong; after which it is resumed again precisely at the same point, and proceeds regularly as before until it reaches its utmost limit, thus embracing the entire history within itself."

It is interesting to note the beginning and the end of these sections. We leave this as a suggestion with the reader. The reign of death after the entrance of sin is in full evidence in these sections. "Death reigned from Adam to Moses" (Romans v:14). The last section ends with Joseph's death "and he was put in a coffin in Egypt."

In our annotations, following the above division, we shall trace the historical account and point out some spiritual and dispensational truths giving many hints, which may be followed in a more extended study of this great Book.

Part I.—The Creation Account.

Chapter I-II:3.

The manner in which the Book of Genesis begins leaves no doubt that it is the revelation of God. The creation account is historical truth. The question is how was it given? An answer to this question claims that the Jews obtained the account from the records of other nations concerning the origin of the universe and that they altered it according to their own religious ideas. This is an impossibility. The ancient heathen nations considered God and the universe one and had absolutely no knowledge of the existence of God independent of the universe, nor did they know anything of a creation of the world. Here is something wholly different from all the theories, mythologies and other inventions of the human race. How then was it given? By revelation of God is the only answer. No human being knew anything about the origin of the heavens and the earth. Man cannot by searching find out God, nor can man discover how the earth was created and all things came into existence. How ridiculous the statements and opinions on the creation of men called great thinkers, not to speak of the equally foolish beliefs of the nations of the past. But here is what God makes known, how He called all things into existence. He makes known that the universe is not eternal but that He created it. The whole account is of wonderful grandeur and yet of the greatest simplicity; so simple that a child can read it and understand the truth, but so profound that the greatest men have bowed before it.

It is not the purpose of this Bible Study Course to enter into details or we would write at length on the

Evolution theory with its invented "proto-plasm." There are many questions which the Evolutionists cannot answer and many difficulties, which they cannot explain. Their scientific assertions and speculations require one to believe what is against reason, while God never expects us to believe what is contrary to reason. It is far more simple to accept God's revelation. "By faith we understand that the worlds have been framed by the Word of God, so that what is seen hath not been made out of things which appear" (Hebr. xi:3). This disposes of Evolution and the other theories of unbelieving men, who reject God's Word.

The statement which one hears so often from sneering lips that the Creation account is unscientific has no foundation. That it is non-scientific is an entirely different matter. Galileo the astronomer truthfully said, "The Scriptures were given, not to tell us how the heavens go, but to teach us how to go to heaven." Yet, as already mentioned in our introduction, Science had to acknowledge over and over again the correctness of the Creation Account and withdraw the objections and assaults which had been made.

CHAPTER I:1. THE ORIGINAL CREATION OF GOD.

A Ruined Creation. The Brooding Spirit (verse 2).

The Restoration of the Earth.

1. The First Day.—Light (verses 3-5).
2. The Second Day.—The dividing of the waters (verses 6-8).
3. The Third Day.—The earth out of the waters. Vegetable life appears (verses 9-13).
4. The Fourth Day.—The Lights in the Heavens (verses 14-19).
5. The Fifth Day.—Living Creatures in the waters and in the air (verses 20-23).
6. The Sixth Day.—Living Creatures made. Man created in God's Image (verses 24-31).
7. The Seventh Day.—God's rest (ii:1-3).

The first verse of the Book of Genesis and of the

whole Bible stands alone in majestic greatness. Like some mountain peak rising from the valley in solitary grandeur with its snow-capped summit, it inspires awe. In the Hebrew the verse is composed of seven words. When that Beginning was in which God created the Heavens and the earth is not revealed. It must have been many millions of years ago; God only knows it and Science can never discover it. It is incorrect to say that it was 6,000 years ago. God does not speak of Himself; no statement concerning His existence or His eternity is given. How different from the myths and speculations of pagan nations. God's Name mentioned for the first time in the Bible is "*Elohim*." It is in the plural indicating God's great dignity and power as well as the fact that God is triune. (See the "Let us make man," in verse 26.) *Elohim* is God's Name as Creator. This verse answers all the different "isms" about God and His creation, while its depths cannot be sounded. Here Atheism is answered; Polytheism (the many gods of the heathen) is exposed to be false. The verse disproves Materialism as well as Pantheism, that God and the Universe are one.

It is of the greatest importance to understand that the condition in which the earth (not the heavens) is described in the second verse is not how God created it in the beginning. Scripture itself tells us this. Read Isaiah xlv:18. The Hebrew word for "without form" is *tohu*, which means waste. "The earth was waste and void." But in the passage of Isaiah we read, "He created it not a waste." The original earth passed through a great upheaval. A judgment swept over it, which in all probability must have occurred on account of the fall of that mighty creature, Lucifer, who fell by pride and became the Devil. The original earth, no doubt, was his habitation and he had authority over it which he still claims as the Prince of this world. Luke iv:5-6 shows us this. The earth had become waste and

void; chaos and darkness reigned. What that original earth was we do not know, but we know that animal and vegetable life was in existence long before God began to restore the earth. The immense fossil beds prove this. But they likewise prove that man was not then on the earth. Between the first and second verses of the Bible there is that unknown period of millions of years of which geology gets a glimpse in studying the crust of the earth. God waited His own time in majestic calmness when He would begin to carry out His plans He had made before the foundation of the world.

When that time arrived God began to bring order into the chaos and restored His creation so that the earth which is now and the heavens above came forth. The Spirit moving (brooding) upon the waters and His Word were the agents through which it was accomplished. Read John i:1-3; Col. i:15-16; Hebr. i:2-3. We do not follow the historical account and the six days' work, but call attention to the correspondency between the first three days and the last three. The seventh day stands by itself.

First Day: Light.

Second Day: Dividing of Waters.

Third Day: The earth out of the waters; vegetable life.

Fourth Day: Solar system; lights.

Fifth Day: Life in the waters.

Sixth Day: Life on the earth. Man created.

Seventh Day: God rests.

The word "create" is used only three times. In the first verse it applies to the original creation, when God called everything into existence out of nothing. Then we find it in verse 21 in connection with the calling forth of living creatures (*Nephesh*—soul) and in verse 27 in connection with Man. The other word used is the word "made." This necessitates the existence of material which is shaped into something; the word "create" does not require existence of matter.

The Light which came forth on the first day was light before the Sun, a fact well known to science.

The creation of Man is the crowning act of the Creator and precedes His rest. "Let us make Man" is the counsel of the Godhead. God then created man in His own image. In the second chapter we read that He formed him out of the dust of the earth and breathed into his nostrils and man became a living soul.

The deeper Lessons of the Creation. The Creation account has a most interesting typical and dispensational meaning. In dealing with the individual in redemption and dealing with ruined creation by the fall of man, God follows the order of the six days' work.* We give a few hints. The ruined creation wasted and void, covered with the dark waters and in darkness is the picture of fallen Man. The two agents God used in the restoration of the ruined creation, the Spirit and the Word are the agents of the new birth. "Born of the Spirit" and of the "incorruptible seed of the Word of God." In redemption God uses the word "create" not the word "made," because what we receive by faith in His Son is not a mending of an old nature, but we are a new creation; created in Christ Jesus. David prayed, "*Create in me a clean heart.*" The work of the *first day* is touched upon in 2 Cor. iv:6. "For God, who commanded the light to shine out of darkness hath shined in our hearts." When that light shines upon us it reveals the ruin of ourselves. The *second day* brings before us the separation, which follows the manifestation of the light. The *third day* stands for resurrection, for the earth came out of the waters and brings forth grass, herbs and trees, yielding fruit. Throughout the

*We recommend to every student of this Book F. W. Grant's "Genesis in the Light of the New Testament," where this is fully developed.

entire Bible this meaning of the third day may be traced.* The spiritual truth here is that if the Light has shown in and we believe we are "risen with Christ" and the fruit bearing, which is the result of this. The fourth day directs our attention heavenward; there we are seated together in heavenly places in Christ Jesus. The fifth day brings before us again the restless waters and the life manifested there. Out of the midst of these waters life comes. Even so in Christian experience down here. The sixth day points to the time of the completion of the new creation, while the seventh day reveals the eternal Rest.

Dispensationally the lessons from the First chapter in Genesis are still more interesting.

The First Day: The Age before the Flood. The Light shines in.

The Second Day: The Age of Noah.

The Third Day: The Age of Abraham and his seed.

The Fourth Day: The present Age. Christ the Sun; the Moon typical of the church. Individual believers represented by stars.

The Fifth Day: The restless waters. The Times of the Gentiles ending, "the sea and the waves roaring." The great tribulation.

The Sixth Day: The Kingdom rule established over the earth in the Second Coming of Christ.

The Seventh Day: The eternal Ages. God is all in all.

It is equally interesting to see that the same dispensational truths gather around the names of seven of the prominent actors of the Book of Genesis. These

*It is the day of resurrection and restoration. Gen. xxii:4; xl:20-22; xlii:18; Ex. xv:22; xix:11; Numb. vii:24; Josh. ii:16; 2 Kings xx:5; Esther v:1; ix:18; Hos. vi:2; John ii:1; Luke xiii: 23.

are: Adam, Seth, Noah, Abraham, Isaac, Jacob and Joseph. We quote from another:

Adam gives us the beginning, when, with the entrance of God's Word, light comes into the soul of a sinner, and God meets him *as such* with the provision of His grace (chap. iii).

Then (chap. iv and v), we have the history of the two "seeds," and their antagonism,—a story which has its counterpart in the history of the world at large, but also in every individual soul where God has wrought, and where the "flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other."

Next, Noah's passage through the judgment of the old world into a new scene, accepted of God in the sweet savor of sacrifice, is the type of where salvation puts us—"in Christ, a new creation: old things passed away, and all things become new" (chap. vi-xi:9).

Abraham's Canaan-life—pilgrim and stranger, but a worshiper, gives us the fruit and consequence of this—a "walk in Him" whom we have received (chap. xi:10-xxi).

Then, Isaac, our type as "sons" (Gal. iv:28), speaks to us of a self-surrender into a Father's hands, the door into a life of quiet and enjoyment, as it surely is (chap. xxii-xxiv:33).

Jacob speaks of the *discipline* of sons, by which the crooked and deceitful man becomes Israel, a prince with God,—a chastening of love, dealing with the fruits of the *old* nature in us (chap. xxvi:34; xxxvii:1).

While Joseph, the fullest image of Christ, suffers, not for *sin*, but for *righteousness*' sake, and obtains supremacy over the world and fulness of blessing from the Almighty One, his strength.*

How marvellous all this is! And yet we touch only upon the surface. The highest evidence for the Word of God is the Word itself. No man or human genius could have ever produced such a document as the First Chapter of Genesis, which contains in embryo all the subsequent revelations of God. It is God's Revelation.

*Genesis in the Light of the New Testament.

♦ Part II.—The Generations of the Heavens and the Earth.

Chapters II:4—IV:26.

CHAPTER II:4-25.

Man in Innocency before the Fall.

1. The Earth his abode (verses 4-6).
2. The Creation of Man (verse 7).
3. The Garden of Eden (verses 8-14).
4. Man in the Garden. His Commission (verses 15-17).
 - a. To keep the Garden.
 - b. The Commandment.
5. No helpmeet for Adam found (verses 18-20).
6. The formation of the woman (verses 21-22).
7. The Union (verses 23-25).

This is not a new version of the Creation or a repetition of the account in the preceding chapter. The relationships of the created Man to nature and to His Creator are now more specifically introduced. The Name of God appears now no longer as "Elohim" but another Name precedes the word Elohim; it is the Name "Jehovah." This name is used because it is the Name of God in relationship with Man. Jehovah is the Son of God.

In verse 7 we have the Creation of Man revealed. Jehovah God formed him out of the dust of the earth; He breathed into His nostrils the breath of life. Here is that which distinguishes Man from the Beast. The animals also are living souls, but not immortal. Man alone became a living soul by the inbreathing of Jehovah Elohim and that constitutes man immortal.

The Garden of Eden was situated in a fertile, pleasant plain, somewhere near the two streams still known by their names, the Euphrates and the Tigris (Hiddekel). The tree of life represents Christ, while the rivers of water are clearly the types of the Holy

Spirit. What the tree of knowledge of good and evil was no one knows. The command was given to test man in his innocency. Adam unfallen had not the knowledge of good and evil. That knowledge was acquired by the fall. The test, therefore, involved not some great moral evil but simply the authority and right of God to prohibit something. The tree of knowledge then represented responsibility.

"Thou shalt surely die" means literally "dying thou shalt die." This does not mean "eternal death," but "physical death."

The formation of the woman is highly typical. Adam is the figure of Him who was to come (Rom. v:14) the last Adam. Here Christ and the Church are foreshadowed. The deep sleep into which Adam was put by Jehovah Elohim is typical of the death of the Cross. The woman, built out of His side, is the type of the Church. As the helpmeet of Adam was bone of his bone, and flesh of his flesh and also the bride of Adam, so is the church the Body and the Bride of Christ. The woman was brought to Adam and presented to him. But Christ will present the Church to Himself (Eph. v:27). Marriage is indicated in verse 24 and quoted in Matth. xix:5; 1 Cor. vi:16, and Eph. v:31: Both were naked, the suitable condition for innocence.

CHAPTER III.

The Fall of Man.

1. The Serpent and the Woman (verses 1-5).
2. The Fall and the immediate Results (verses 6-7).
3. Jehovah Elohim questions Adam (verses 8-12).
4. His question to the woman (verse 13).
5. The Curse upon the Serpent (verses 14-21).
6. The first Prophecy (verse 15).
7. The Sentence upon the Woman (verse 16).
8. The sentence upon the Man (verses 17-19).
9. The Faith of Adam and God's Answer (verses 20-21).
10. The Expulsion and the guarding Cherubim (verses 22-24).

Another actor is now introduced, the Adversary of God. His Person and his history are not revealed here. The last Book of the Bible speaks of him as "the great dragon, that old serpent, called the Devil and Satan" (Rev. xii:9). Our Lord called him "the murderer from the beginning" and "the father of lies." He used a creature of the field to deceive the woman and to ruin the restored creation by the introduction of sin. The word "Serpent" is in the Hebrew "*Nachash*," which means "a shining one." It is evident that this creature was not then a reptile like the serpent of to-day. The curse put the serpent into the dust. This creature Satan possessed and perhaps made still more beautiful so as to be of great attraction to the woman. He transformed himself in this subtle way, "The Serpent beguiled Eve through his subtlety" (2 Cor. xi:3), "And no marvel; for Satan himself transforms himself into an angel of light" (2 Cor. xi:14). Of this marvellous Being having access to the Garden of Eden we read in Ezekiel xxviii:13.

Some brand the opening verses of Genesis III as myth. If it were, all else in God's Word concerning Man and his redemption would collapse. Others look upon it as an allegory, but it is a historical fact and this revelation gives the only explanation of the origin of evil and its existence.

Speaking to the woman he awakened doubt in God's Word. In speaking of God he avoided the word "Jehovah;" but only spoke of God. Then he acts as the accuser of God and uttered his lie, which, as the father of lies he still continues "ye shall not surely die." The crime of the devil by which he fell, that is, pride, is also shown in the words "ye shall be as gods." The woman listened to the tempter's voice. She saw it was good and that it was pleasant; she desired, she took, she ate and gave unto her husband. It is the beginning of the

lust of the flesh, the lust of the eyes and the pride of life.*

Their eyes were opened at once. They discovered their nakedness and made themselves coverings from fig leaves. When they heard the voice of Jehovah Elohim they hid themselves. Shame and fear were the immediate results of the fall. What the first parents did to hide their nakedness by sewing figleaves together is still the natural man's occupation. Man attempts by the labor of his hands, by his religious profession and morality to cover his nakedness.

Jehovah Elohim came to seek that which was lost. Adam did not seek the Lord, but the Lord sought him and Eve.

The curse was then pronounced upon the Serpent and the earth was cursed on account of Man and sentence pronounced upon the Man and the Woman. The evidences of all this are about us. The sentence "dying thou shalt die," that is physical death, the wages of sin, was not executed at once.

The first prophecy in verse 15 announces the Seed of the Woman, Christ, and His triumphant work over the Serpent and his work as well as the death of the Seed. Out of this first prediction all prophecy is developed. Space forbids to enlarge upon this great verse.

Adam believed God's Word for he called now his wife "Eve." The word Eve is "Chavah" in Hebrew, and means "Life." God answered his faith by making unto Adam and Eve clothes of skin. Jehovah Elohim must have slain an animal, perhaps a lamb, to provide the skin. The first blood must then have been shed and the Lord provided the covering for Adam and Eve. Its meaning as a type needs no further comments.

*Compare with the temptations of the last Adam, the Lord Jesus, in the wilderness.

They were driven out of Eden so as to avoid the possibility of taking of the tree of life and live forever. This is used as an argument that man through the fall lost his immortal soul. It only refers to the body. If they had eaten of the tree of life they would have lived forever in the body and physical death would then not have been possible.

The Cherubim are not symbols but actual Beings. We find them elsewhere revealed, Ps. xviii:10; Ezek. i:5; x:1; Rev. iv and v. The flaming burning sword is symbolic of the holiness of God.

With the Third chapter of Genesis the waiting of the Heavens and of the Earth began. Heaven waiting to send Him forth to deal with the question of sin and the earth waiting for redemption and deliverance. What marvellous chapters these first three chapters of the Bible are! The entire Word of God rests upon them and is linked with them.

CHAPTER IV.

After the Fall. The Two Seeds.

1. Cain and Abel. 1-2.
2. Their Offerings. 3-5.
3. The Divine Remonstrance. 6-7.
4. Abel Slain by his Brother. 8.
5. Cain's Judgment. 9-16.
6. Cain and his Offspring. The Progress of the World. 17-24.
7. Seth in Place of Abel. 25-26.

This chapter is filled with many lessons. Here are types of the Seed of the Woman, Christ. Christ as the Good Shepherd, the death of Christ, the shedding of blood, the atonement, righteousness by faith, the self-righteousness of the sinner and his rejection are here indicated. We find in this chapter types of the Jewish Nation and their blood guiltiness as well as the record of the progressing civilization of that age.

Eve's first son was Cain. (Acquired of Jehovah.) This tells of her faith; she believed her first born was the promised Seed. Cain, however, is the type of the natural man, the flesh, the offspring of the Serpent. The second son born was Abel. (Vapor.)

Cain's offering and worship was that of the natural, self-righteous man, who needs no blood, but trusts in his character and good works. Cain did not believe in what Jehovah Elohim had declared concerning sin, the penalty of sin; and he did not believe in the prediction of Gen. iii:15. God had cursed the ground, but Cain brought of the fruit of the ground. To-day the masses of professing Christians "go in the way of Cain" (Jude 10-11).

Abel's offering consisted of the firstlings of the flock. He believed himself a sinner who had deserved death. He believed in substitutionary sacrifice (Heb. xi:4.)

Abel is a type of Christ. Abel was a Shepherd. There is no report of evil about him. He was hated by his brother without a cause. Abel died on account of his brother's sin.

Cain, who hated his brother Abel, foreshadows the Jew, who rejected Christ and delivered Him into the hands of the Gentiles and shed innocent blood. As Cain had blood guiltiness upon himself, the blood of his brother Abel, so there is blood guiltiness upon the Jewish race. "His blood be upon us and our children," was their demand. Cain's judgment is typical of the punishment which came upon the Jewish people. Like Cain, they were driven from Him; became wanderers over the face of the earth; bearing a mark, everybody is against them. Cain went with his wife (one of his sisters) to the Land of Nod. He built a city. His hope was in earthly things. The progress of the Cainites is given. Polygamy began with Lamech. Jubal

became inventor of harp and pipe. Tubal-Cain was the worker in brass and iron. Then there is a song of defiance celebrating murder. The age advanced in civilization, inventions, making the earth under the curse attractive; on the other hand, lust, violence, vice and crime increased. But Cain's seed was also religious following Cain's worship. The name of El (God) appears in some of Cain's offspring.

The third son of Adam was Seth. From him springs the Seed. Seth is the type of Christ risen from the dead. Abel, the first, died; Seth, the second, lives. **"Then people began to call at the name of Jehovah."** True worship is only possible in the Second Man, Christ risen from the dead.



Part III.—The Book of the Generations of Adam.

Chapter V—VI:8.

CHAPTER V.

Adam and his Seed Through Seth.

- | | |
|-----------------------|-----------------------|
| 1. Adam. 1-5. | 6. Jared. 18-20. |
| 2. Seth. 6-8. | 7. Enoch. 21-24. |
| 3. Enos. 9-11. | 8. Methuselah. 25-27. |
| 4. Cainan. 12-14. | 9. Lamech. 28-31. |
| 5. Mahalaleel. 15-17. | 10. Noah. 32. |

Here we find the record of the Seed of Seth. There is a striking contrast with the record of the Cainites in the previous chapter. The Cainites were progressive, built cities and made inventions. Nothing is said of the God-fearing generations in this chapter accomplishing great earthly things. They were pilgrims and strangers, waiting for better things. In the Fourth chapter the word "die" is not mentioned. Nothing is said of the duration of the life of Cain and his seed. Eight times in the Fifth chapter we read, "and he died." One did not die. We learn from this that the Lord keeps a record of the lives, the work and the years of His people. His Saints are in His hands.

The names of ten generations translated give a startling revelation. In them we read the faith of the pious generations before the Flood and for what they waited.

Adam.....	Man.	Jared.....	Descends.
Seth.....	Set.	Enoch.....	Teaching.
Enos.....	Frailty.	Methuselah.....	Death sent away.
Cainan.....	Deplorable.	Lamech.....	Powerful.
Mahalaleel.....	The Blessed God.	Noah.....	Rest, Comfort.

The record of Enoch must be compared with Jude, 14-16 and Hebrews, xi:5. He was translated before the great judgment swept over the earth. Enoch is a type of the living Saints at the close of the present age, who will be changed in a moment, in the twinkling of

an eye. Study Enoch's walk, Enoch's faith, Enoch's testimony, Enoch's suffering and Enoch's translation with the help of the New Testament passages.

CHAPTER VI:1-8.

The Increasing Corruption.

1. The Sons of God and the Daughters of Men. 1-2.
2. The Warning of Jehovah. 3.
3. Increased Wickedness. 4-6.
4. Judgment Announced. 7.
5. Noah Found Grace. 8.

The question is who are the sons of God who took the daughters of men. The general view is that the sons of God were the pious descendants of Seth and the daughters of men, the Cainitish offspring. However, there are strong arguments against it.

1. There is no proof in the text that the daughters of men were only the descendants of the Cainites. The text supports the view that in "daughters of men" the natural increase of the whole human family is meant, and not a special class.

2. The theory that "Sons of God" must mean pious people can likewise not be sustained. The term Sons of God is never applied in the Old Testament to believers. Isaiah xliii:6 refers to the future gathering of the godly remnant of Israel. That the believer is a son of God, predestinated to the son—place, with the spirit of sonship in him, crying, "Abba, Father," is exclusively a New Testament revelation.

3. The result of the marriage of the sons of God with the daughters of men were children, who were heroes, men of the Name. If the sons of God were simply the pious Sethites, who mixed with the Cainites, it is hard to understand why the offspring should be a special race, heroes, men of the Name. The giants were Nephilim, which means "the fallen ones."

"Sons of God" is the term applied in the Old Testament to supernatural beings, both good and evil.

Angels good and fallen are termed sons of God in the Old Testament. Satan himself is reckoned among the sons of God in Job i:6, and ii:1. The term sons of God must mean here supernatural evil beings. These evil beings came down out of the air and began to take possession of such of the daughters of men as they chose.

"For if God spared not the angels which sinned, but cast them down to hell, and delivered them unto chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth, a preacher of righteousness, bringing in the Flood upon the world of the ungodly" (2 Pet. ii:4, 5).

Here we have a New Testament hint on Genesis vi:1-5. The Scripture declares that the fallen angels are still loose; here, however, are angels, which sinned and God did not spare them. Another passage in Jude's Epistle is still more significant: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the Judgment of the great day." This statement in Jude is linked with the sin of Sodom and Gomorrha.

We stand not alone in this exposition. "The sons of God, in my judgment, mean the same beings in Genesis as they do in Job. This point will suffice to indicate their chief guilt in thus traversing the boundaries which God appointed for His creatures. No wonder that total ruin speedily ensues. It is really the basis of fact for not a few tales of mythology which men have made up." * God has veiled the awful corruption and we dare not intrude into the secret things.

May we remember that our Lord has told us, "As it was in the days of Noah, so shall it be when the Son of Man cometh."

*W. Kelly; Lectures on the Pentateuch.

The Spirit of God was then pleading with men. His work as the hindering one is indicated in verse 3.

Read, 1 Peter iii:20, "For Christ indeed once suffered for sins, the just for the unjust, that He might bring us to God; being put to death in flesh but made alive in the Spirit, in which also going He preached to the spirits, which are in prison, heretofore disobedient, when the long-suffering of God waited in the days of Noe, while the ark was preparing." This passage does **not** teach that Christ after His death, went into Hades to preach, but the meaning is that His Spirit through Noah preached to the spirits of men living at that time, and who were **then** disobedient and are **now** in prison.

God in His long-suffering waited yet 120 years, during which His Spirit preached through the preacher of righteousness, calling to Repentance.

The withdrawing of the Spirit of God is clearly taught in 2 Thess. ii:7. This age will end in the same manner as the age before the Flood, "the Spirit not always pleading with man."

Jehovah, beholding the earth, saw that the wickedness of man was great, and every imagination of the thoughts of his heart only evil continually. Before we read Jehovah's verdict, "for he indeed is flesh." And again, "The end of all flesh is come before me, for the earth is full of violence through them, and behold, I will destroy them with the earth."

Part IV.—The Generations of Noah.

Chapters VI : 9—IX : 29.

CHAPTER VI:9-22.

Before the Flood.

1. Noah Walked with God. 9-10.
2. The Earth Filled with Violence. 11-13.
3. The Building of the Ark Commanded. 14-21.
4. Noah's Obedience. 22.

It was Grace which constituted Noah just and enabled him to walk with God. Hebrews xi:7 gives a full definition of Noah's faith. Seven things are shown concerning Noah:

Warned of God.....	The Ground of Faith.
Things Not Seen.....	The Realm of Faith.
He Feared.....	The Exercise of Faith.
Prepared an Ark.....	The Work of Faith.
Saved His House.....	The Result of Faith.
Condemned the World.....	The Testimony of Faith.
Heir of Righteousness.....	The Reward of Faith.

The ark is a type of Christ. The word "gopher" means atonement, and the word "pitch," meaning the same, is translated more than seventy times in the Bible by "to make atonement."

The ark had a window above—looking towards Heaven and not upon the earth and its judgment beneath. It had one door and only one in the side. All blessedly applicable to Christ and salvation. The deluge which came, flood of waters, covering all, so that the end of all flesh came, is a type of the death of Christ. In His death judgment was passed and executed upon all flesh. The waves and billows rolled over His innocent head. He passed through death and judgment for us and has made Himself our perfect ark, our hiding place. In Him we are lifted above the judgment waters.

CHAPTER VII.

Noah in the Ark. The Judgment by Water.

1. Commanded to Enter the Ark. 1-4.
2. Noah's Obedience. 5-9.
3. The Judgment by Water. 10-24.

Noah is a type of the Lord Jesus. In the one, Noah, his house was saved. He carried them above and through the judgment waters. Noah is also a type of the Jewish remnant which will pass through the great tribulation and the judgments to come.

The ark of gopher wood, pitched inside and outside

with pitch, is a type of the Lord Jesus Christ; Noah preparing the ark, the type of Christ, accomplishing salvation, having finished it.

The deluge is a type of the death of Christ. "All Thy billows and Thy waves have gone over Me" (Ps. xlii:7). This was done when on the cross. He who knew no sin was made sin for us. As the earth was covered in the deluge, so the judgment passed over Him, in whom the end of all flesh has come.

"And Jehovah said unto Noah, 'Come thou and all thy house into the ark.'" After the ark was finished came the invitation to enter in. The invitation "Come" still goes forth. "Come unto Me"—will it last forever?

The beasts, clean and unclean, taken into the ark, as well as the fowls of the air, give us the hint that creation will share the blessed effects of salvation. The subsequent prophetic Word and Romans viii:19-23, tell us of a coming deliverance of groaning creation.

"And they that went in unto Noah, went in male and female of all flesh, as God (Elohim) had commanded him, and the Lord (Jehovah) shut him in" (verse 16). In this verse we have Elohim and Jehovah used. God, as Creator, had commanded Noah; Jehovah had announced the judgment, and the ark which had been preparing represented the patient and merciful Jehovah. And now as the hour of mercy was past, Jehovah shut the door. He who had given an open door shut it at last.

Noah and his house in the ark were saved and safe. And so are we in Christ Jesus our Lord.

"The rain was forty days and forty nights upon the earth" (verse 12). Here for the first time in the Word do we find the number forty. It is not the last time. Forty means endurance and testing. Moses was forty days on the mountain, his life was divided into three

forties. Forty years Israel was in the wilderness. Elijah knew the forty days, and Ezekiel lay forty days on his right side, a typical action (Ez. iv). Jonah preached, "yet forty days and Nineveh shall be destroyed;" and Christ was forty days in the wilderness to be tested.

CHAPTER VIII.

Noah Remembered.

1. Noah Remembered. 1-3.
2. The Ark Resting. 4-5.
3. The Raven Sent Forth. 6-7.
4. The Sending Forth of the Dove. 8-12.
5. The Waters Dried up. 12-14.
6. The Command to Leave the Ark. 15-17.
7. Noah's Obedience. 18-19. €
8. The Altar and the Covenant. 20-22.

Especially instructive are verses 6 to 12 in our chapter. Noah opened the window at the end of forty days, and he sent forth a raven. This bird flew to and fro until the waters were dried up from off the earth.

Then he sent forth a dove three times. The first time she found no resting place, and Noah took her back into the ark. The second time she returned with an olive leaf in her mouth, and the third time she did not return at all, and finds her abiding place in the earth.

That the dove is the type of the Holy Spirit needs hardly to be stated. In this outward symbolic form He came upon our Lord. But what does the black raven represent? The raven is the type of evil, a representative of the god of this age and the flesh as well. We may see in the raven flying to and fro until the waters were dried up, a type of the prince of the power in the air, the devil. His work and activity the devil describes himself as "going to and fro in the earth, and walking up and down in it" (Job. i:7; and ii:2). He is doing this still, but there is a time coming when the black raven will stop his restless flight.

When this present age ends with Divine wrath revealed once more, and the waves of Divine judgment have rolled over the earth, then Satan, the devil, that old serpent, will be bound a thousand years.

The dove and her threefold departure is a type of the coming and presence of the Holy Spirit in the earth sent forth from the Lord.

First, she comes forth and finds no resting place. This represents the Holy Spirit in the Old Testament, where he was not present in the earth to find a rest, to abide. The second departure of the dove may be taken as a type of the Holy Spirit's presence in this age. The dove found a resting place and still she did not stay, but came back to the ark with an olive leaf. This olive leaf was the witness that the judgment waters had passed and that new life had developed. It also signifies peace. So the Holy Spirit is present in this age as the result of the finished work of Christ. The third time the dove did not return. So there is an age in the future when the Holy Spirit will be poured upon all flesh. During the first and second sending forth of the dove, the raven was also present. Both flew over the earth. When the dove went forth the third time the waters were gone and there was no more raven.

The word "altar" is mentioned here for the first time in the Bible. The altar is for worship. Here then worship is for the first time revealed. We worship, having passed from the old into the new, standing on the ground of resurrection. We know that death and judgment is passed, and therefore we worship in Spirit and in truth. Christ is our altar; and in the sacrifices Noah brought, Christ is also typically represented. Only he is a true worshiper who knows Christ and the perfect work He has done. "Jehovah smelled the sweet savor." This reminds us of John iv: "But the hour cometh, and

now is, when the true worshipers shall worship the Father in Spirit and in truth, for the Father seeketh such to worship Him." Not service is a sweet savor to God, but worship.

CHAPTER IX.

The Earth Replenished.

1. The Divine Commission. 1-7.
2. The Covenant with Noah. 8-11.
3. The Token of the Covenant. 12-17.
4. The Family of Noah. 18-19.
5. Noah's Drunkenness. 20-24.
6. Noah's Prophecy. 25-27.
7. Noah's Death. 28-29.

A new start is made after the judgment by water and Noah is blessed by God. Like Adam and Eve they are commissioned to fill the earth, but nothing is said of having dominion over the earth.

In Genesis i:29 we read that man was to eat the green herb and the fruit of the trees, but now there is permission given to eat every moving thing that liveth. It seems clear that before the deluge meat was not eaten. There are not a few advocates of total abstinence from meat in our day. The adherents of delusions like Theosophy and others tell us that a vegetable diet will ennoble man, deliver him from the lust of the flesh, make him pure and good and fit to approach God. With all the abstinence from meat before the deluge the people were not better, but ended in the flesh and perished in it. In 1 Tim. iv we read of those who live in the latter times and depart from the faith, and among the characteristics given is the following: "Forbidding to marry, and commanding to abstain from meats which God has created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

And why is the blood made so prominent? Four times we read the word "blood" in verses 4-6. The book of Leviticus gives the answer, "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul" (Lev. xvii:11). The sanctity of the blood is here shown forth. Even the hunter in Israel had to keep it in view. "And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you which hunteth, or catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For it is the life of all flesh; the blood of it is for the life thereof; therefore I said to the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off" (Lev. xvii:13, 14). So the hunter had to stop, and pour out the blood. All points to the blood of the Lamb.

God established His covenant with Noah and his seed and put the token of the covenant in the clouds. The rainbow speaks of a passed judgment of His salvation and remembrance.

Another universal judgment by water will never come again (verse 15). Another judgment is in store for this planet. "The world that was then, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. iii:6-7).

Interesting is Noah's Prophecy after his drunkenness.

Ham (black) is not mentioned in the curse, but the son of Ham, **Canaan** (the merchantman). Ham's deed revealed the unbelieving condition of his heart, while

Shem's and Japheth's action manifest divine grace in covering up the nakedness. God's eye beheld Canaan and his subsequent career in his descendants. He inherits the curse. How literally it was carried out! **Shem**, meaning "Name," becomes the family in which Jehovah, the Name, is to be revealed. Jehovah is the God of Shem. Soon we shall see a son of Shem, Abram, and his seed becoming the depository of Jehovah's revelation. Later Jehovah speaks and reveals His name by which He wishes to be known forever to another son of Shem, Moses. "Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob hath sent me unto you; this is my name forever, and this is my memorial unto all generations" (Ex. iii:15). He does not call Himself "the God of Japheth" but "the God of Shem." Shem's supremacy is here indicated. It is a far-reaching prophecy.

Japheth means "expansion." His sons are Gomer, Magog, Madai, Javan, Tubal, Meshech, Tiras, and the sons of Gomer and Javan are mentioned in the next chapter. They expanded and Japheth dwells in the tents of Shem, partakes of Shem's blessing and responsibility. Some take "He shall dwell in the tents of Shem," the "he" as referring to God, but this is incorrect. It means Japheth and reminds us of the parable of the olive tree in Romans xi.

Shem's blessing consisted (1) In being the carrier of the Name, Jehovah. (2) In controlling Canaan and being the master over him. (3) The giving shelter to Japheth and let him be sharer of the blessing. It is the germ of all following prophecy and we wait still for its end fulfillment.

Part V.—The Generations of the Sons of Noah.

Chapter X-XI:9.

CHAPTER X.

Shem, Ham and Japheth and Their Seed.

1. The Sons of Japheth. 2-5.
2. The Sons of Ham. 6-20.
3. The Sons of Shem. 21-32.

Here we have the beginning of the nations. God knows them and keeps track of the nations of the earth. The order of the sons of Noah is here changed. Japheth comes first. Ham's place is unchanged. Shem comes last. This order is given in view of Noah's prophecy. Among the descendants of Ham we find Nimrod, a mighty hunter. His name means "Let us rebel." Here also we find Babel mentioned for the first time. Babylon has for its founder "a mighty one in the earth—a mighty hunter." Mentioned here for the first time Babylon is seen springing from the race which is under a curse, and having for its founder a mighty one in the earth, a second Cain. We have here the birth of Babylon, while the entire Bible, from now on to the xviii chapter of the "Book of the Revelation of Jesus Christ," gives us its development, its Satanic opposition to all that is from above, and its final great fall and destruction. Babylon! what a sinister word! Both city and system, such as is seen in its finality in Revel. xvii and xviii, are Satan's stronghold.

It would be interesting to follow all these names and trace them in the Scriptures and in history. But this we cannot do.

CHAPTER XI:1-9.

The tower of Babel and the Scattering of the Nations.

1. The Unity of the Nations in Shinar. 1-2.
2. Their Attempt: "Let us make." 3-4.
3. The Divine Answer! "Let us go down." 5-7.
4. The Result. 8-9.

All the earth had one language. This is also proved by philological research. The whole human family journeyed together. They left the mountainous regions and went down to the plain. This expresses their descent morally; they turned away from God, though they had the knowledge of God (Rom. i:18-19).

Notice the absence of the name of God in the beginning of the chapter. They had excluded Him. "They said let us make and they had let us build ourselves let us make ourselves a name." It is self-exaltation and defiance of God. It was full rebellion against God.

The tower they attempted to build was to reach into heaven. It is the first concentrated effort of man against God His maker and against Jehovah. It represents a God-defying and man-deifying confederacy. We cannot follow Babylon in its different aspects. There was the ancient city, the enemy of Jerusalem. There is the present day Babylon, a lifeless, professing Christendom, both Romanism and Protestantism. There is the future Babylon (Rev. xvii-xviii). Concentration and confusion marks Babylon. Compare the "Let us" here with the prophetic Second Psalm, when in the future, nations will confederate against God and His anointed. God came down in divine irony to look at their city and tower and to scatter them by the confusion of languages. And when the rebellion of the Second Psalm is reached, He will laugh and hold them in derision.

Part VI.—The Generations of Shem.

CHAPTER XI:10-26.

From Shem to Terah.

Here again we find 10 names prominent. The same number we have in Genesis v. Both genealogies in chapters v and xi end with a man to whom God reveals Himself and with each a new dispensation begins, Noah and Abram. Notice the decreasing years of life. Shem was 600 years old, the grandfather of Abram only 148. The line of Shem was degenerating; some of the names indicate this. Terah (Delay), the father of Abram, was an idolator. The descendants of Shem worshipped idols (Joshua xxiv:2). When the line of Shem had failed God called Abram.

Part VII.—The Generations of Terah.

Chapter XI:27—XXV:11.

CHAPTER XI:27-32.

Terah's Family and his Death.

Terah with the persons mentioned in verse 31 went forth from Ur to go into the land of Canaan. Terah died in Haran. Chapter xii:1 and Acts vii:1-4 makes it clear that this going forth was by divine revelation.

CHAPTER XII.

The First Events in Abram's Life.

1. The Call and the Promise. 1-3.
2. Abram's Obedience. 4-6.
3. The Second Communication of Jehovah. 7-9.
4. Abram in Egypt. First Denial of Sarai. 10-20.

We come now to a new beginning, the Abrahamic covenant. It marks the beginning of that wonderful

race, the seed of Abraham, the people of Israel. Abraham's name is mentioned 74 times in the New Testament. How closely his history is interwoven into New Testament doctrine. This may be learned by consulting the following passages: John viii:56; Acts vii:2; Rom. iv:1-16; Gal. iii:6-18; Heb. xi:8-19; James ii:21-23. What a satanic lie it is to brand the existence of this great man of God as a myth! Such is often done in "Christian" (?) schools and pulpits. We give a few hints on this chapter:

The Sovereign Grace of God in the call of Abram. Shem had the promise of the Name. Jehovah was to reveal Himself in Shem. We learned from the eleventh chapter that the line of Shem had run into decay and was departing from God. In the midst of this ruin in which Abram was involved, he became the object of divine election and Jehovah in His Grace manifested Himself to Abram and called him.

The delay at Haran. "The God of Glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran." "Then came he out of the land of the Chaldeans, and dwelt at Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell" (Acts vii:2-4). The call came to Abraham in Mesopotamia. They left their country and dwelt in Haran. Here Abram tarried till his father Terah died. The delay in going to the land to which God had called him was on account of Terah. Typically, Terah stands for the flesh, the ties of nature. This is always in the way to carry out fully the call of God and enter into full and blessed realization of God's calling. While delaying in Haran (Haran means "parched"), God did not reveal Himself anew to Abram.

Death set Abram free, and by death freed from the ties of nature he journeyed on to the land of Canaan.

The death of Terah, the liberating factor in Abram's experience, is typical of the death of the Lord Jesus Christ. We have died in Him. The cross of Christ has set us free.

Abram was "sanctified unto obedience." Sanctified means "separated." The call of God meant separation for Abram. "Get thee out of thy country and from thy kindred, and from thy father's house." Now there was no further delay. "Abram departed, as the Lord had spoken to him." The calling involved obedience which was readily yielded. All this is typical of the individual believer.

It was by Faith. What faith is stands here fully manifested. "By faith Abraham, when he was called out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Hebr. xi:8). He took God's infallible Word and left all; walked by faith and not by sight; he hoped for things he saw not. Faith ever finds its most precious resting place upon the naked Word of God.

The Promises. "And I will make of thee a great nation, and I will also bless thee and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (verses 2 and 3). And all God promised to Abram He hath kept. Every word has been literally fulfilled. Nations upon nations who hated Abraham's seed, his natural descendants, have found to their great sorrow how true Abraham's God is. These promises still hold good. To the seed of Abraham belong still the promises (Rom. ix:4). The nations of the earth, all the families are unconsciously waiting to be blessed by Abraham's seed. Salvation is still of the Jews.

Abram worships. He built an altar unto Jehovah, who appeared unto him. Again he built an altar, with

Bethel on the west and Ai on the east, and there he called upon the name of Jehovah. The revelation of Jehovah produces worship. The basis of worship is a conscious and precious relation with Jehovah. Abram knew Jehovah's grace toward him, therefore he worshipped Him and called upon His name.

Abram's failure was the result of leaving Bethel and going down to Egypt (typical of the world).

CHAPTER XIII.

The Return from Egypt. Separation from Lot.

1. Back to Bethel. 1-4.
2. The Strife. 5-7.
3. The Separation. Lot in Sodom. 8-13.
4. The Third Communication of Jehovah. 14-18.

Abram is graciously brought back. Abram could not have remained in Egypt forever. So the believer who has wandered away from the Lord will be restored. How precious the altar at Bethel must have been to him. Dispensationally Abram's going down to Egypt foreshadows the going down of his posterity.

Lot's character is brought out in his selfish choice. He had not so much followed the Lord as he followed Abram. He is self-centered, and unlike Abram looking to the things unseen, he is occupied with the things which are seen, with the earth and earthly possession. Lot is a type of the world-bordering, carnally minded, professing Christian. He lifts up his eyes and beholds a well-watered plain, beautiful as the garden of the Lord. He chooses all the plain of Jordan and pitched his tent toward Sodom. That Sodom and Gomorrah were fast ripening for the day of burning and destruction, that the men in Sodom were wicked and sinners well known in the day when Lot made his choice, is not taken into consideration by him. There was no prayer, no consultation with the Lord from the side of Lot. His eyes behold **only** the beautiful and well watered plain; there must have been a feverish

haste to make his decision. Nor did Lot go at once into Sodom. He nears Sodom gradually. Perhaps at first he had no thought of having fellowship with the wicked men of Sodom, but he got there all the same. All is written for our learning. Decline begins gradually, but always leads into the world.

And Abram gazed too over the fertile plains. Some time after he looked again. "And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace" (xix:28). Was Abram sorry then for his choice? Do not look upon the fairness of the world; remember a little while longer and wrath and judgment will be poured upon the world now under condemnation.

Another communication and promise is received by Abram from Jehovah.

CHAPTER XIV.

The First Recorded War. Lot's Deliverance.

1. The Battle of the Confederacy. 1-10.
2. Sodom and Gomorrah spoiled. 11-13.
3. Abram's Rescue. 14-16.
4. Sodom's King to meet Abram. 17.
5. Melchizedek. 18-20.
6. The King's Offer and Abram's Answer. 21-24.

The record of the first war is here foreshadowing the last great warfare still to come. Amraphel, King of Shinar, has been historically located by excavated tablets in 1901. The code of Amraphel (Kham-murabi) was discovered in Susa. It dates back to 2139 B. C. Some 800 years the laws of Amraphel governed the people of Central Asia. The discovery of this code was a severe blow to Higher Criticism which claimed that writing before Moses was unknown. What interests us most is Melchizedek. He is mentioned as a type of Christ in Psalm cx and Hebrew

vii. This chapter in Hebrews must be read with Genesis xiv.

Melchizedek was a human being. We do not believe that he was a supernatural being manifested in the form of man. He was King of Peace and King of Righteousness and Priest as well, uniting the office of Priest and King and Prophet in himself. The way he is introduced in this first book, where genealogies abound, without descent, having in this sense neither beginning of days nor end of life (Heb. vii:3), makes him a very strong type of Christ, the Son of God.

Like Melchizedek, Christ unites in His person Kingship and Priesthood. However, though Christ is a priest after the order of Melchizedek, He does not yet fully exercise His Melchizedek priesthood. As priest after the order of Melchizedek He must have His own throne, for which He is still waiting on the throne of His Father.

Therefore when He comes again He will be the Priest upon His throne and crowned with many crowns (Zech. vi:12-14).

The sinister temptation of Sodom's King was rejected by Abram because Melchizedek had made known the Name of God in a new way "The most high God." Abraham uses this new title and adds "Jehovah" to "the most high God."

Dispensationally it shows the future events after the conflict, the time of wars by confederacies of nations, in which the seed of Abraham will be so much concerned, when the enemies of God and of Israel will be overcome, and the King of Peace, the King of Righteousness, the great Priest, the Lord Jesus Christ, will appear to bless His earthly people. Then Israel will acknowledge Him as Abram did Melchizedek. "The Most High God," is one of God's millennial names.

CHAPTER XV.

The Fourth Communication. The Covenant and the Vision.

1. The Fourth Communication. 1.
2. Abram's Answer. 2-3.
3. The Promised Seed. 4-5.
4. Abram Constitute Righteous. 6.
5. Continued Communication. 7-8.
6. The Divided Animals. 9-11.
7. The Vision. 12-17.
8. The Covenant Made. 18-21.

The connection with the previous chapter is extremely precious. Abram had honored the Lord and now the Lord honored him. Then the seed is promised. That seed promised is Isaac; Christ is typified by him. "Abram believed in the Lord and He counted it to him for righteousness." The fourth chapter of Romans must be closely studied at this point for it is the commentary to the promise given and Abram's faith. He is commanded to take the different animals and to divide them.

All these animals are mentioned later in the book of Leviticus and as sacrifices are typical of Christ, while the fowls which came down upon the carcasses and which Abraham drove away (Gen. xv:11) are types of evil. (See Matthew xiii, the birds which pick up the seed; the fowls which make nests in the tree.) But the divided pieces and the turtledove and pigeon, exposed to the fowls, are also typical of Israel, divided and cut through, while the fowls may be taken as types of nations who feast upon Israel. The deep sleep which fell upon Abraham, signifying death, and the horror of a great darkness, are likewise types of what was to come upon the seed of Abraham. After God had spoken of the coming affliction of the children of Abraham and announcing the judgment of their troubles, a smoking furnace and a burning lamp passed between the pieces. The smoking furnace, the

spectacle of a fire and the dark smoke from it, showed to the eye, what God had spoken to the heart of His servant. The smoking furnace is the type of Egypt and the tribulation through which the sons of Jacob and their seed had to pass. The burning lamp is the type of God's presence with them. Thus we read: "But the Lord hath taken you and brought you forth out of the iron furnace, out of Egypt to be unto Him a people of inheritance, as ye are this day" (Deut. iv:20; 1 Kings viii:51). In Egypt the fire burned, as in the furnace, and the great darkness settled upon Abraham's seed.

CHAPTER XVI. Abraham and Hagar.

1. Sarai's Suggestion. 1-3.
2. Abram's Action. 4.
3. Sarai and Hagar. 5-6.
4. Hagar in the Wilderness. 7-9.
5. The Birth of Ishmael Announced. 10-14.
6. Ishmael Born. 15-16.

The fifteenth chapter may be called Abram's faith chapter. The sixteenth is the chapter of unbelief. It was impatience which forced Sarai and Abram to act for themselves. Unbelief is impatience and impatience is unbelief. Faith waits patiently for the Lord, and on the Lord, to act. "He that believeth shall not make haste." Abram and Sarai attempted to help the Lord to fulfill His promise. What a failure they made of it! On account of it there was great trouble in his house.

But the incident has a deeper meaning. Read Galat. iv:21-31. This gives us the typical meaning and how the Lord overruled even this failure. Sarai represents the Covenant of Grace; Hagar the Law Covenant. Hagar was an Egyptian; Sarai a Princess. The law brings into bondage, Grace makes free.

Abram was eighty-six years old when Ishmael was born. The next chapter tells us that Abram was

ninety and nine years old when the Lord spoke to him again. Thus for thirteen years Abram's life seems to have been barren of communications from the Lord. What a harvest of the flesh.

CHAPTER XVII.

The Fifth Communication. The Covenant Repeated.

1. The Communication. Abram Worships. 1-3.
2. The Enlarged Promise. 4-8.
3. The Covenant Sign. 9-14.
4. Sarah's Seed Promised. 15-16.
5. The Laughter of Abraham. 17.
6. Abraham's plea for Ishmael. 18-22.
7. Abraham's Obedience. 23-27.

The promises which the Lord now gives to Abram are most complete. His name is changed; he is now to be called Abraham, which means "the Father of many," because he is to be the Father of many nations.

Upon this follows the institution of circumcision. This is a portion which is extremely rich in its teachings. Let us notice that in Romans the Holy Spirit explains the meaning of this ceremony. "For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised" (Rom. iv:10, 11). Circumcision was, therefore, the seal of righteousness of faith. Some fourteen years previous Abram had been constituted righteous, because he believed God, and it was counted unto him for righteousness. First Righteousness by faith and then the seal. Of believers it is said in the New Testament that they are circumcised. "In whom also ye are circumcised with the circumcision made without hands

in putting off the body of the flesh by the circumcision of Christ" (Col. ii:11). The circumcision of Christ is the death of Christ; in Him the body of the flesh is put off. We have died with Him, are dead and buried and risen with Him. "For we are the circumcision, which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh" (Phil. iii:3).

Sarai's name is also changed. The promised seed is to be from her. "His name is to be Isaac" which means laughter. The end of the chapter shows Abraham's obedience.

CHAPTER XVIII.

The Sixth Communication. Jehovah Visits Abraham.

1. The Manifestation. 1-2.
2. Abraham's Welcome. 3-8.
3. The Promise Repeated. 9-10.
4. Sarah's Laughter. 11-15.
5. The Departure Towards Sodom. 16.
6. Abraham's Intercession. 17-33.

This most remarkable visitation was the answer of Jehovah to Abraham's obedience of faith. The one in the middle was none other than Jehovah in human form; the other two were angels. "Before Abraham was I am," He said when on earth. Here Abraham is face to face with Him.

Sarah's laughter when the son is promised to her is the laughter of unbelief. She looked to her womb, which was a grave. Her laughter was made the occasion of that blessed word Jehovah spoke. "Is any thing too hard for the Lord?" From the place of sweet communion they now proceed towards the scene where a great judgment was to be enacted.

"Shall I hide from Abraham that thing which I do?" is another gracious word. Abraham was the friend of God. The Lord said to His disciples, "The servant knoweth not what his Lord doeth, but I have called

you friends; for all things that I have heard of **My** Father I have made known unto you" (John xv). Yes, He has told us all about the things to come, the doom of the world and the secrets of His coming. And then follows that wonderful intercession before the Lord. How he pleads! What humility and yet boldness! Blessed privilege of all saints the prayer of intercession, which the great Intercessor, the Lord Jesus Christ, loves to hear from the lips of His children, for it is the echo of His own heavenly occupation.

CHAPTER XIX.

The Destruction of Sodom and Gomorrah.

1. The Angels Visit. 1-5.
2. Lot and the Sodomites. 6-11.
3. The Destruction of Sodom Announced. 12-13
4. Lot and his Sons-in-law. 14.
5. Lot Brought Forth. 15-17.
6. Lot's Request. 18-20.
7. The Escape. 21-25.
8. Lot's Wife. 26.
9. Abraham Looks on. 27-29.
10. Lot's Shame. 30-38.

This is a chapter of judgment. How great the contrast with the preceding one! There Abraham sat under the tent door and the Lord appeared unto him; here two angels come to Sodom at even and Lot sits in the gate of Sodom. Joyfully Abraham had run to meet the heavenly visitors and willing the Lord and His companion had entered in to be comforted by Abraham. Lot invites the angels likewise but they said "Nay; but we will abide in the street all night." Only after Lot pressed upon them greatly "did they enter his house." The feast was not like Abraham's feast of fine meal and a calf, but only unleavened bread. Poor, selfish Lot! He had gone down to Sodom; from the tent pitched toward Sodom he had

landed in Sodom and there he had no longer a tent, but he had a house. He had settled down and given up his character as pilgrim. His daughters had become perfectly at home in Sodom and married unbelieving Sodomites. More than that Lot had taken a position in Sodom. "He sat in the gate of Sodom" and the mob said "This fellow came into sojourn and he will be judge" (verse 9). He held an influential position there and most likely attempted the reformation of Sodom. That he was greatly troubled is learned from the New Testament ... "he was vexed with the filthy conversation of the wicked" (2 Peter ii:7). Lot is the picture of thousands of Christian believers, who are carnally minded and worldly. There are many who have settled down in the world, from which they have been separated and delivered by the death of Christ and like Lot they will be saved "so as by fire."

From the fourth verse to the eleventh in this chapter we find a short description of the awful wickedness of Sodom. Its gross immoralities, the fearful fruits of the lust of the flesh have since then become proverbial. In this connection we may well remember the words of our Lord Jesus Christ, "Likewise also as it was in the days of Lot ... even thus shall it be in the day when the Son of Man cometh" (Luke xvii:28-30). This Christian age will not end in universal righteousness; it will end in apostasy from God and His Word, in iniquity and lawlessness, and these will be followed by a fiery judgment. Indications of such an ending of this age of boasted progress are numerous and becoming more pronounced. Among these immoralities, the looseness of the marriage ties, and adulteries are prominently in the lead. The great cities of Christendom are modern Sodoms and the immorality in them is perhaps worse than in the ancient, lewd cities of the valley of Jordan. This will be getting worse and

worse and the end will be judgment. And now the angels give the message of the impending judgment. Sodom was to be destroyed by fire. Lot believed the message, but when he had spoken the word to his two sons-in-law, "Up get you out of this place; for the Lord will destroy this city," they took it as a joke and believed not. They might have been saved if they had believed. They perished in Sodom. Even so it is now at the end of this age. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (2 Pet. iii:3, 4). If one preaches and teaches the soon coming of the Lord Jesus Christ, to be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord (2 Thess. i:7, 8), he is laughed at and scorned, called a pessimist. Perhaps the two sons-in-law called Lot a pessimist.

Notice Verse 24. "Then Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven." Here was a Jehovah on earth and He called to Jehovah in Heaven.

Lot's history ends in shame. Moab and Ammon begotten in wickedness have a history of shame. No record is given of the death of Lot.

CHAPTER XX.

Abraham in Gerar.

1. Abraham in Gerar. 1.
2. Second Denial of Sarah. 2.
3. God's Dealing with Abimelech. 3-7.
4. Abimelech and Abraham. 8-18.

Note Abraham's going down to Egypt in Chapter XII and now going to Gerar and denying again Sarah. In chapter XXVI Isaac goes also to Gerar and denies Rebekah. It shows what the flesh is.

But Abraham is greatly honored by the Lord. The Lord called him a prophet. Abraham prayed and God healed Abimelech.

CHAPTER XXI.

Isaac and Ishmael. The Covenant with Abimelech.

1. Isaac's Birth. 1.
2. His Circumcision. 4-8.
3. Ishmael Mocking. 9.
4. Sarah's Demand. 10-11.
5. God Speaks to Abraham. 12-13.
6. Hagar and Ishmael Cast out. 14-16.
7. The Intervention of God. 17-21.
8. The Covenant with Abimelech. 22-34.

Isaac, the promised Seed, was born at the set time as God had spoken.

As there was a set time when the promised Son was born to Abraham, so there was an appointed time when God gave His Son "when the fulness of time was come, God sent forth His Son." There is also a set time, when the First begotten will be brought into the world again, His second Coming. Then it will be the set time for Israel, too, when God remembers His promises and when He visits and does all, what He has spoken concerning them. "Thou shalt arise and have mercy on Zion; for the time to favor her, yea, the set time is come" (Psalm cii:13).

Isaac's name means laughter, the laughter of God in view of man's helplessness. Isaac the promised one, the only one, in his wonderful birth and in his name is a type of the promised seed, the Lord Jesus Christ. He is God's laughter over Satan, Sin and Death.

Sarah laughed again, but it is the laughter of joy. The word the Lord spoke to her: "Is anything too hard for the Lord?" wrought faith in her heart. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when

she was past age, because she judged Him faithful who had promised" (Heb. xi:11). We have called attention before to the allegory in Gal. iv:21-31. This passage gives meaning to the historical account. Sarah stands for the Grace Covenant; Hagar for the Law covenant. As soon as the Seed came (Christ) the Law was cast out. The Law was only the schoolmaster till Christ came. Hagar's son also typifies the flesh. Isaac is typical of the nature which Grace bestows.

No sooner was Isaac weaned and a great feast made than the son of Hagar, the Egyptian, mocked. Ishmael manifests his true character. As long as there was no Isaac, nothing is heard of Ishmael; the presence of Isaac makes known what was in the son of the bond-woman. The presence of the new nature makes known what the flesh really is and it is fulfilled what is written "The flesh lusteth against the Spirit and the Spirit against the flesh."

Here we have also a dispensational picture. According to the passage in Galatians Hagar corresponds to Jerusalem which is now, the one who is in bondage with her children. As Hagar wandered in the wilderness so the natural descendants of Abraham have become wanderers. It is on account of that "covenant of Grace" that rich Grace in the Lord Jesus Christ, which they rejected that they are cast out. But they are like Hagar in the wilderness of "Beer-sheba," which means translated, "Well of the oath," reminding us of the oath of God and His gifts and calling, which are without repentance. Like Hagar's eyes their eyes are blinded and they see not the "well of water" which is for them. A time, however, will come when their eyes will be opened and when they shall draw water out of the wells of salvation (Isaiah xii:3). The rest of the chapter is taken up with the record of the covenant, which Abimelech made with Abraham. He, who had been healed in answer to the prayer of Abraham, now

acknowledges openly that God is with his servant. This shows the faithfulness of God to His promises. Abraham is blest and is a blessing. In the Grove of Beersheba he called on the name of Jehovah, the everlasting God.

CHAPTER XXII.

The Testing of Abraham.

1. God's Command. v. 1.
2. Abraham's Obedience. 3-6.
3. Isaac's Question and Abraham's Answer. 7-8.
4. Isaac upon the Altar. 9-10.
5. The Interference from Above. 11-12.
6. Jehovah-Jireh. 13-14.
7. The Second Message and Abraham's Return. 15-19.
8. Nahor's Offspring. 20-24.

God now tested Abraham. True faith has to be tested; it is an evidence that there is faith when tests come upon the believer. God knew Abraham, and when the proper moment had come in his life, God spake the words to him by which he was to be tested. What a test it was! That promised son, that beloved one to take him and to slay him upon an altar! Reason might have said, God promised this son, he was given by God's own power, all my hope and expectation center in him; how can God demand him to be slain? But faith does not question God's Word, and has no "why?" to ask of God. Such faith was manifested by Abraham when in the beginning God told him to go out of his land, to a land that He would show him. He went out in faith and knew not whither he went. But God brought him to the land. He knew God's faithfulness. And now once more he is asked to go out, to the land of Moriah to an unknown mountain, and to take his beloved son along to give him up. Was his heart really all for God? Does he love Him and depend on Him supremely? Would he be willing to part with the only one and give him up? This is the test. The record shows there was not a moment's

hesitation on Abraham's side. No word escaped from his lips. The only answer which he gave to God was that he rose up early in the morning and began at once the journey with Isaac. What an obedience it was!

What a word of faith it was when he said, "Abide ye here with the ass, and I and the lad will go yonder and worship and come again to you." Hebrews xi:17-19 gives us the secret of it.

We behold them going together, Isaac now carrying the wood. Abraham laid the wood upon him. An old Hebrew exposition of Genesis paraphrases this by saying "he laid the wood upon him in the form of a cross." And only once does Isaac speak asking for the lamb. To which Abraham replied, "My son, God Himself will provide a lamb for a burnt offering." Then they go together, and Isaac opened not his mouth again "like a lamb led to slaughter." He allows himself to be bound upon the altar. He had absolute confidence in his father and is willing to be slain by him; there was no struggle to be free. He is obedient to his father Abraham, even obedient unto death. The typical meaning of the event is as simple as it is precious. Isaac is the type of that "Only Begotten." In Abraham we behold "The Father," who spared not His only begotten Son, but delivered Him up for us all. But how great the contrast! God gave Him, the Son of His love for a sinful, rebellious world. And when the hour came and the Son was nailed upon the wood there was no hand to stay. He was led to slaughter like a lamb and opened not His mouth; and then we hear Him cry, "My God, my God, why hast Thou forsaken me?" God's hand was upon Him and He, the Holy One, was smitten by God. This is the lamb God himself has provided; "the ransom" He has found, typified also by the ram caught in the thicket. And in the angel of

Jehovah, He Himself was present upon the scene, knowing all that which He would do and suffer, when the appointed time had come. How wonderful is His written Word! And we touch in these brief notes but a little of the foreshadowings and truths revealed in this chapter. The binding of Isaac upon the altar and the taking from the altar foreshadow the death and resurrection of Christ.

"Jehovah-jireh," the Lord has seen, is the great foundation. From that provision, the gift of His Son and His obedience unto death, even the death of the cross, flows forth the great redemption: **Jehovah-roph-ecah** (Exodus xv:26), the Lord thy healer, is next. Then follow **Jehovah nissi**, the Lord my banner, (victory Exod. xvii); **Jehovah Shalom**, Jehovah is peace (Judges vi:24); **Jehovah roi**, Jehovah, my shepherd (Psa. xxiii:1); **Jehovah Zidkenu**, Jehovah our righteousness (Jerem. xxiii:5, 6); **Jehovah Shamma**, Jehovah is there (Ez. xlviii:35).

CHAPTER XXIII.

The Death of Sarah.

1. Sarah Dies. 1-2.
2. The Grave Obtained. 3-18.
3. The Burial of Sarah. 19-20.

We call the attention to the typical meaning of the death of Sarah.

She is the type of the nation Israel and her death in this chapter signifies the death of Israel, nationally. This must be brought in connection with the previous chapter. There we learned that Isaac was upon the altar and taken from it. This is typical of the death and resurrection of the true Isaac, the promised One, the Lord Jesus Christ. Immediately after, Sarah dies, the one from whom Isaac came. And so after the Lord Jesus Christ had died and was raised from the dead, the nation from whom He came, according to the flesh,

passes off the scene. Israel, like Sarah, is buried in the midst of the children of Heth, that is the Gentiles. But Israel has the promise of restoration typified by resurrection. God has promised to open the national grave of Israel and bring them back to the land, which He has given to the seed of Abraham forever. This typical application becomes still more striking and irrefutable by what follows in the twenty-fourth chapter. Here we find the call of the Bride who is to comfort Isaac, after his mother's death.

It is interesting that Sarah is the only woman, whose age is mentioned in the Bible.

CHAPTER XXIV.

The Bride Sought for Isaac.

1. The Commission to the Servant. 1-9.
2. The Obedience and Prayer of the Servant. 10-14.
3. The Prayer Answered. 15-21.
4. The Gifts of the Servant. 22-26.
5. The Servant Received. 27-33.
6. The Servant's Message. 34-36.
7. The Commission and Answered Prayer Stated. 37-49.
8. The Bride Chosen. 50-60.
9. The Journey to meet Isaac. 61.
10. The Meeting and the Marriage. 62-67.

This is one of the longest chapters in the Bible. The connection with the previous chapters is obvious. All has a typical meaning. The promised Son is the type of the Lord Jesus Christ. When he was upon the altar and taken from the altar we saw a prophetic picture of the death and resurrection of our Lord. In the preceding chapter the death of Sarah stands for the national death of Israel from whom Christ came according to the flesh; this national setting aside of Israel occurred after Christ was risen from the dead and had returned to the Father. And here in chapter xxiv we behold Isaac, the Son and Heir, with the Father and the Father sending forth his servant to

seek a bride for Isaac. Typically we see in this chapter the call and homebringing of her, who is the comfort of the Son, after Israel's failure and national death, the Church.

Abraham is now old (140 years). He was very rich in possessions, but his greatest treasure was the Son of his love who was with him in Canaan. And Isaac is the father's delight and the object of his love and thoughts. He is to have a wife to share his riches. In sending forth the servant (probably Eleazar) Abraham tells him twice, "Beware thou that thou bring not my son thither again." The Son is not to leave the father's side; the bride is to be brought to him. And Abraham is assured of the success of the mission of the servant.

The application is easily made. Canaan, where the three dwell, Abraham, the father; Isaac, the Son, and the servant, is the type of the Heavens. Abraham typifies the Father and Isaac the Son. The Son who died, raised from the dead, seated as the Heir of all things at the right hand of God, is to have one destined from before the foundation of the world to share His Riches and His Glory. For her, the Church, He died and purchased her with His Blood. For the pearl of great price He sold all He had.

And whom does the Servant foreshadow? He is the **oldest** servant; he **ruled** over all Abraham had; he was with him from the **beginning**. Who is represented by the servant who went forth in obedience and whose sublime mission was crowned with such results? The Servant is the type of the Holy Spirit. He was sent forth after Christ was glorified and with the day of Pentecost He began His blessed mission on earth. The testimony of the Holy Spirit and His work in calling out the church is blessedly foreshadowed in this chapter. He testified of the Father and the Son; how rich

the father is and that Isaac is the heir of all the riches. And so the Holy Spirit does not speak of Himself but of the Father and of the Son and makes known the eternal purposes of the Father, and as the Servant's mission did not fail, so the mission of the Holy Spirit in the present age cannot fail.

And richer still, in typical meaning, is the story of the chosen one, Rebekah. We give a very few hints. She heard the message the servant brought. She believed all he said. She had never seen Isaac and she was attracted to him. The jewels of silver and of gold and the raiment the servant gave to Rebekah were the evidences of the riches of the unseen bridegroom and the tokens of his love. And when they asked her, "Wilt thou go with this man?" she answered, "I will go." There was no delay.

All is very simple in its application. The sinner hears the testimony and is to believe the report. If the Word is received in faith and accepted then we receive "the earnest of our inheritance," the Holy Spirit. The heart through grace becomes detached from the world and attached to Him, who loveth us and whom we love, though we have never seen Him.

"The Servant took Rebekah and went his way." He took charge of her. How long the journey lasted we do not know. Most likely she was ignorant of the journey and how soon she was to meet Isaac. But the bridegroom Isaac must have ever been in her heart and before her eyes. And so are God's called out ones, who constitute the church, while on the journey, in charge and keeping of the Holy Spirit. We do not know how long the journey towards the meeting place may last.

From the well of Lahai-roi (The living and the seeing One) Isaac came. Isaac and Rebekah met. The servant presented her to Isaac and gave his report.

As Isaac came forth from Lahai-roi, so our Lord will come forth from the place where He is now. He will come into the air to meet His own. (1 Thessal. iv:15-18). No doubt Isaac waited for Rebekah and as Rebekah expected to meet him so are we to wait for His Son from heaven. We shall see Him as He is. Before the night came Isaac took her into his tent, and then the marriage (Rev. xix).

CHAPTER XXV:1-11.

Abraham's Posterity From Keturah. His Death.

1. Abraham's Offspring from Keturah. 1-4.
2. Isaac the Heir. 5-6.
3. Abraham's Death and Burial. 7-11.

Abraham's marriage to Keturah and the offspring from her concludes the history of this remarkable character. That this took place after Isaac's marriage (typifying the marriage of the Lamb) makes it very interesting. After the church is completed and the present age ends the seed of Abraham will be blessed for the nations of the earth and nations will be born and walk in the light. This will be the result after Israel's restoration. Then all the families of the earth will be blessed in Abraham's seed. Abraham's posterity from Keturah stands for the millennial nations.

And Isaac is seen above all these. He still dwelt at Lahai-roi. He alone is the Heir and the others received only gifts. So Christ is the Heir of God and His church will be with him far above all the earthly blessings of the age to come. Abraham died 175 years old, which means, he lived till Jacob and Esau were 15 years old. The phrase "gathered to his people" is used only of six persons. Of Abraham (xxv:8); Ishmael (verse 17); Isaac (xxxv:29); Jacob (xlix:29-33) Aaron (Numb. xx:24), and Moses (Deut. xxxii:50). Here we add a few words translated from the German

and written by Dr. Kurtz, late Professor of the University of Dorpat:

"The human race has had four ancestral heads, to each of whom the divine blessing is granted: "Be fruitful and multiply." Of these, Abraham is the third; for he, too, is the head and founder of a new race, or of a new development. The direct reference of that blessing, in the case of the first and second, is to descendants after the flesh; in the case of the fourth (Christ, see Psalm 22:30—110:3; Isa. 53:10, to a spiritual seed, but in the case of Abraham, to both; for his spiritual seed was appointed to be manifested through the medium of his seed according to the flesh, agreeably to the promise: "in thee and in thy seed shall all the nations of the earth be blessed." The children of Abraham, according to the flesh, are countless in number. Nations have arisen and disappeared, but his descendants proceed onward, through all ages, unmixed and unchanged. Their history is not yet closed; the blessing given to his seed, still preserves them unharmed, under every pressure of the nations around them, and amid all the ravages of time. But the peculiar feature which distinguishes Abraham does not, properly, belong to him naturally, as a member of the human family, or as an individual of a particular nation, but is found in his spiritual character. Where this character, which is faith, is manifested, we find the true children of Abraham (Gal. 3:7, 29; Rom. 9:6-8).—Faith was the polar star, the very soul, of his life. The ancient record, anticipating a development of two thousand years, remarked of him, first of all: "He believed in the Lord; and he counted it to him for righteousness" (Gen. 15:6); and after these two thousand years had elapsed, Christ said of him: "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Abraham's true position and importance cannot, therefore, be fully appreciated, until we recognize in him the father of them that believe (Rom. 4:11); and innumerable as the stars of heaven, and glorious as they are, are his spiritual children, the children of his faith."

Part VIII.—The Generations of Ishmael.

Chapter XXV:12-18.

1. Ishmael and his Sons. 12-16.
2. The Death of Ishmael. 17-18.

In chapter xvi:12 we find the prediction that Ishmael should dwell in the presence of his brethren. In verse 18 we find the fulfilment. The names we find here may be traced in other Scriptures. For instance in Isaiah lx, the great chapter of the Millennial Kingdom, we have Nebajoth and Kedar mentioned (verse 7). The number twelve, twelve princes, links Ishmael closely with Israel. When Israel is blest in the future and receives the promised Land for his glorious possession, the posterity of Ishmael will not be forgotten.

Part IX.—The Generations of Isaac.

Chapter XXV:19—XXXV:29.

CHAPTER XXV:19-34.

Esau and Jacob.

1. Rebekah Barren and the Answered Prayer. 19-22.
2. The Birth of Esau and Jacob. 23-26.
3. The Growth of the Boys. 27-28.
4. Esau sells his Birthright. 29-34.

It was 25 years after Abraham entered Canaan before Isaac was born. It was 20 years after Isaac's marriage before the birth of Esau and Jacob. The barren condition of Rebekah led Isaac to exercise faith and to cast himself upon the Lord for help. And He answered him. God delights to take up what is weak and barren and manifest His power in answer to prayer. Before the children were born the Lord had declared, "the elder shall serve the younger." The struggle in Rebekah's womb reminds us of the struggle between the two seeds (Ishmael and Isaac) in Abraham's household. God's sovereignty is here solemnly made known. He knew them before they were born

and He made his choice according to His own sovereign will and purpose. "And not only this; but when Rebekah also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done good or evil, that the purpose of God according to election might stand, not of works but of Him that calleth), it was said unto her, The elder shall serve the younger, as it is written, Jacob have I loved but Esau have I hated" (Rom. ix:11-13). That this does not refer to any unconditional and eternal condemnation is clear. It must be noticed that the statement "Esau have I hated" does not appear in Genesis, but in the last book of the Old Testament. Then the character and defiance of Edom had become fully established. In Genesis the Lord speaks only of having chosen Jacob and what creature of the dust can challenge His right to do so.

Then Esau sold his birthright. It fully brought out the defiance of his wicked heart. Hebrews xii:16-17. The blessings of the birthright he sold consisted in three things: 1. The Father's blessing and the place of head of the family. 2. The honor of being in the direct line of the promised One—Shem-Abraham-Isaac. 3. The exercise of the domestic priesthood. All this Esau despised for a carnal gratification. How numerous are his followers in our days who might have greater blessings, but they are lovers of pleasure more than lovers of God.

CHAPTER XXVI.

Isaac in Gerar.

1. The Famine. 1.
2. Jehovah Appears unto Isaac. 2-5.
3. Isaac in Gerar; Denies Rebekah. 6-11.
4. Isaac's Prosperity; the Digging of Wells. 12-22
5. Jehovah Appears at Beer-sheba. 23-25.
6. Isaac and Abimelech. 26-33.
7. The Wives of Esau. 34-35.

When the famine came Jehovah commanded Isaac not to go to Egypt. As Isaac is the type of Christ risen from the dead and Egypt is the type of the world, this command has a significance. Isaac is separated from Egypt as Christ and His people are, who share in Him a heavenly place. We also notice, while the Lord spoke to Abraham that his seed should be like the sand of the sea (the natural descendants) and the stars of heaven (the spiritual seed) to Isaac the Lord promises the seed as the stars of heaven; this confirms the typical character of Isaac.

In Gerar he failed as his father failed. And while Sarah was seized by Abimelech, Rebekah is not touched nor separated from Isaac. Christ and His church are inseparable.

The digging of the wells and Isaac's patience fully manifests his character; a little picture of the patient suffering of the Son of God "Who when He was reviled, reviled not again; when He suffered, He threatened not." Then Jehovah appeared unto him again and he receives still greater blessings as the reward of his obedience.

When Esau was 40 years old he manifested his defiance still more by taking wives of the Hittites to the grief of his parents.

CHAPTER XXVII.

The Story of Jacob. The Deception of Rebekah and Jacob.

1. Esau sent for. 1-4.
2. Rebekah's Deception. 5-17.
3. Jacob's Deception. 18-25.
4. Jacob Blessed. 26-29.
5. The Discovery. 30-40.
6. Esau hates Jacob. 41.
7. Rebekah Advises Jacob to flee. 42-46.

With this chapter the story of Jacob begins. Three periods of his life are especially to be noticed. 1. His

life in Canaan. 2. His departure from the land and his servitude in Padan-Aram. 3. His Return to the Land. The history of his descendants, the people Israel, may be traced in this. They were in the land; now they are away from the land scattered among the nations; like Jacob they will return to the land. Isaac knew the Word of God, "the elder shall serve the younger," yet he wanted to bless Esau. This was failure on his side. Yet he blessed Jacob by faith. Heb. xi:20. Rebekah wants to comply with the divine declaration but uses unholy means trying to aid God by her own devices to fulfill His Word. Jacob obeys his mother and makes use of the deception. Esau deceives, too, for he claimed a blessing to which he had no right before God and man. The flesh and its sinful ways is fully manifested in this chapter, nevertheless the will of God was accomplished.

Isaac lived after this event 43 years longer, but with this he passes from the page of history. Of his death and burial by Esau and Jacob we hear later. His life was characterized by patient endurance and suffering and his faith consisted in quietness and waiting.

CHAPTER XXVIII

Jacob's Departure to Padan-Aram. His Vision.

1. Isaac sends Jacob away. His Blessing. 1-5.
2. Esau's Action. 6-9.
3. Jacob's Vision and Vow. 10-22.

We enter with this upon the interesting wanderings of the third Patriarch Jacob. God was pleased to reveal Himself to the three illustrious men, Abraham, Isaac and Jacob, as he did not before. In Exodus iii:4-15 Jehovah reveals Himself to Moses and Jehovah calls Himself "the God of Abraham, the God of Isaac and the God of Jacob. This is my name forever." In Abraham, as we have seen, we have the type of the

Father; in Isaac the type of the Son and now in Jacob we shall find the type of the work of the Holy Spirit. Jacob in his history foreshadows the history of Jacob's sons.

Jacob's departure stands for Israel's expulsion from their own land to begin their wanderings and suffering, till they are brought back again to the land sworn to the heads of the nation. In the chastening which passed over him we see God's governmental dealings with Israel.

The vision at Bethel is mentioned by our Lord in John i:51. The Jehovah who stood above the ladder Jacob saw is the same who spoke to Nathaniel, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." It is the vision of the future. Jehovah in that vision gave the promise of the land to Jacob and told him that his seed shall be as the dust of the earth. Notice while to Isaac the promise is of a heavenly seed to Jacob a seed as the stars of heaven is not mentioned. Still more was promised to Jacob. Read verse 15. "I will not leave thee until I have done that which I have spoken to thee about." Here again is Sovereign Mercy. What did Jacob do to merit all this? Why should God meet him thus? Did he think of the Lord and call on Him for mercy before he slept on the stone? Nothing whatever. And Jehovah kept His promise and did all He had promised. "I will not leave thee" is a repeated promise. See Deut. xxxi:6; Josh. i:5; 1 Chronicle xxviii:20; Hebrews xiii:5-6. "Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God" (Ps. cxlvi:5). And He is our God and our Lord and in His Grace keeps and leads us and does all He has promised. Thus God met Jacob at Bethel (the house of God), assured him of His watching care over him and of a return home in peace.

Though Israel is now nationally set aside and they are dispersed, yet God watches over them, keeps them and will lead them back in His own time.

The ridiculous claim that "the coronation stone" in London is the stone upon which Jacob slept needs no refutation. Leading geologists declare unanimously that this stone did not come from Palestine.

CHAPTER XXIX.

Jacob with Laban.

1. Jacob's Arrival at Padan Aram. 1-14.
2. His Service for Rachel. 15-20.
3. Laban's Deception. 21-25.
4. Jacob Receives Rachel. 26-31.
5. Leah's Sons. 32-35.

The Lord brought him to Padan Aram, where he was to dwell as an exile for twenty years. During these twenty years Jehovah did not manifest Himself to him, even as Israel dispersed among the nations has no communications from the Lord. His sojourn in Padan Aram produced suffering, the disciplinary dealings of God with him. He reaps in a measure what he had sown. He deceived his father Isaac and now Laban deceives him in different ways, especially by substituting Leah for the beloved Rachel. A week after he received Leah, Rachel was given to him. But though he possessed her, he had to serve seven years for her.

Interesting are the names of the sons of Leah. Reuben (Behold a Son!); Simeon (Hearing); Levi (Joined); Judah (Praise). It is the order of the Gospel.

CHAPTER XXX.

Jacob with Laban.

1. The Sons of Bilhah: Dan and Naphtali. 1-8.
2. The Sons of Zilpah: Gad and Asher. 9-13.
3. The Children of Leah: Issachar, Zebulon and Dinah. 14-20.
4. The Birth of Joseph. 22-24.
5. Jacob's Request to Return. 25-26.
6. Laban's Confession and Jacob's Prosperity. 27-43.

Little comment is needed on this. The avarice and deceit of Laban is matched by the dexterity and cunning of Jacob. Joseph's birth marks an important event. It is then that Jacob said unto Laban, "Send me away that I may go unto mine own place and to my country." All this is likewise typical. Rachel the first loved represents Israel; Leah, the Gentiles. The names Reuben, Simeon, Levi and Juda (see translations) tell out the story of His Grace towards the Gentiles. Rachel, the barren, was remembered and gave birth to Joseph (adding), the one who was made great among the Gentiles and the deliverer of his brethren, and therefore the type of Christ. How interesting that Jacob thought at once of returning when Joseph had been born. But he had to wait six years more.

CHAPTER XXXI.

Jacob's Servitude Ended and Flight from Laban.

1. Laban's Behavior and God's Commandment. 1-10.
2. The Dream Vision to Return to the Land. 11-16.
3. Jacob's Flight. 17-21.
4. Laban Warned. 22-24.
5. Laban's Accusation. 25-30.
6. Jacob's Answer. 31-42.
7. The Covenant Between Jacob and Laban. 43-55.

The twenty years had expired. Laban's hatred and the hatred of his sons had increased. When the crisis had been reached the voice of Jehovah was heard. "Return unto the land of thy fathers and to thy kindred; and I will be with thee." This is the first time Jehovah spoke since the vision at Bethel. Jacob then laid the matter before his wives and relates a dream in which the angel of the Lord had spoken to him. What comfort it must have been for him to hear "I have seen all that Laban doeth unto thee." The Lord watched over Jacob and though Laban hated him

Jacob prospered. So Israel in the dispersion, hated by the Gentiles, increases and prospers.

Rachel and Leah consented to flee and Jacob departs with his great wealth, his cattle and his goods. Soon Laban pursued and overtook Jacob. God warned the Syrian to beware how he treated Jacob. It seems that the main reason of the pursuit were the teraphim (household gods) which Rachel had stolen and which Laban wanted to recover. Idolatry was practised in the household of Laban, though he used the name of Jehovah (verse 49). The dialogue between Jacob and Laban is intensely interesting.

CHAPTER XXXII.

Jacob's Fear of Esau. At Peniel.

1. The Vision at Mahanaim. 1-2.
2. The Message to Esau. 3-5.
3. Esau's Coming and Jacob's Fear. 6-8.
4. Jacob's Prayer. 9-12.
5. Preparing to meet Esau. 13-23.
6. Jacob's Prayer at Peniel. 24-32.

What a welcome it was when he came near to his land, that the angels of God met him. They were like divine ambassadors sent to welcome him back to assure him of God's presence and protection. When the remnant of Israel returns in the future to the promised land, the angelic hosts will not be absent. They have a share in the regathering and restoration of the people Israel (Matth. xxiv:31). But he faced the greatest trouble, his brother Esau. Fear drives him to prayer. It is a remarkable prayer. 1. He acknowledges his utter unworthiness. 2. He gives God the Glory for all he has received. 3. He cries for deliverance. 4. He reminds God of the promises given at Bethel. And the Lord heard and answered his prayer. The returning remnant of Israel during the great tribulation will confess and pray in the same manner.

The night experience at Jabbok was not a dream,

nor a vision, but an actual occurrence. The same person who appeared to Abraham at Mamre (chapt. xviii) appeared to Jacob that night. It is often stated that Jacob wrestled with the Lord who came to him that night; it is the other way, the Lord wrestled with Jacob. And He appeared in that memorable night as Jacob's enemy and opponent. Jacob uses the same carnal weapons with which he had in the past contended against God; he meets Him in his own natural strength. That stubbornness is overcome by the Lord touching the hip-joint of Jacob, dislocating it. In this way He completely crippled his strength and now Jacob could wrestle no more. In utter weakness and helplessness he could but cling to Him and ask a blessing. "By his strength he had power with God, yea he had power over the angel and prevailed; he wept and made supplication unto Him" (Hos. xii:3-4). The weeping and supplication was his strength. His name is changed. From now on his name is "Israel"—a Prince with God. And the descendants of Jacob, at the time of Jacob's trouble (Jerem. xxx:7), will make a similar experience and have their Peniel.

CHAPTER XXXIII.

The Reconciliation of Esau.

1. Jacob meets Esau. 1-17.
2. In the City of Shechem. The Altar Erected. 18-20.

The reconciliation is effected, but Jacob is the same man of deceit. He tells his brother he will follow him to Seir. But he goes instead to Succoth. He built an altar there, but it is not the worship God expected. He should have gone to Bethel and fulfilled his vow.

CHAPTER XXXIV.

Defilement of Dinah.

1. The Defilement. 1-3.
2. Hamor's Proposal. 4-12.
3. The Deceitful Answer of Jacob's Sons. 13-24.
4. The males of Shechem Slain. 25-29.
5. Jacob's Shame and Grief. 30-31.

If Jacob after the Peniel experience had gone to Bethel instead of building a house at Succoth and buying a parcel of a field, perhaps this sad event might never have occurred. God permitted it for the humiliation of His servant Jacob. Again he reaps what he had sown and the deceit of the father is reflected in the deceit of some of his sons.

CHAPTER XXXV.

Jacob at Bethel. Three Deaths.

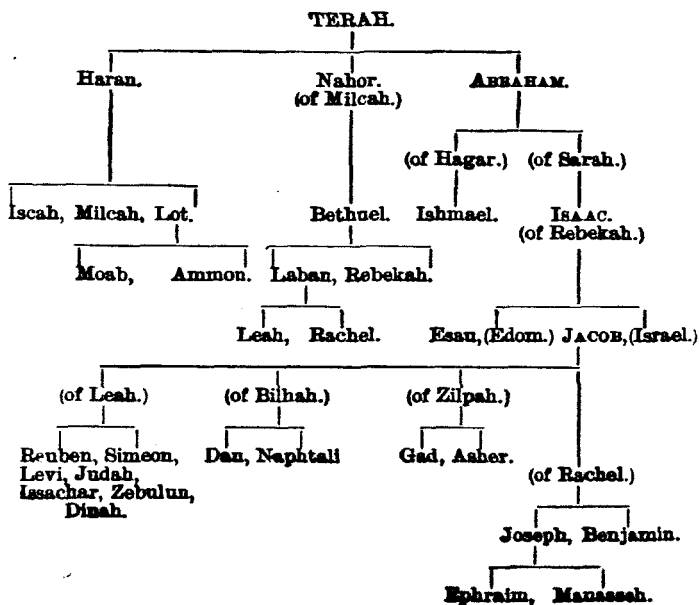
1. The Divine Command. 1.
2. The Defilement put Away. 2-4.
3. The Journey to Bethel and the Altar. 5-7.
4. Deborah, Rebekah's Nurse Dies. 8.
5. God Appears to Jacob. 9-15.
6. Benoni-Benjamin. Rachel's death. 16-20.
7. The Twelve Sons of Jacob. 21-26.
8. Isaac's Death. 27-29.

The Lord did not leave Jacob in Shechem amidst the evil and corrupting influences. The Lord now reminded him of what had happened long ago and of the unfulfilled vow he had made when he had his dream-vision. And he responded. His house, however, was first cleansed from the defilement; the strange gods among them, most likely teraphim or household gods, had to be put away. After that was done he gave the order to go to Bethel to make an altar there unto God. They gave up their gods and earrings; the latter must have been in the shape of figures representing idols. And after this cleansing they became a mighty host, the terror of God fell upon the cities through which they journeyed. The altar is built and the place called **El Bethel** (God of the House of God). Rebekah's nurse died. After chapter xlix:31 Rebekah is no longer mentioned; not even her death. This corresponds with that which she typifies, the church. Jacob as we

learned foreshadows the history of the earthly people of God and as that is related no more mention of Rebekah is made. Then God met him again and Jacob becomes Israel in reality.

Rachel gives birth to another son at Ephrath and dies there. The one born has a double name. "Benoni," which means "Son of Sorrow"; "Benjamin", which is "the Son of the right hand." Here we have another type of the Lord Jesus Christ, His humiliation and exaltation. Bethlehem is here mentioned for the first time in the Bible.

After the names of the twelve sons of Jacob are given and Reuben's evil deed is recorded we hear of the death of Isaac. He died 180 years old and his sons Esau and Jacob buried him. We now add a little diagram, which gives the family tree of the Patriarchs down to the end of this Book.



Part X.—The Generations of Esau.

Chapter XXXVI:1-8.

1. Esau in Canaan, his Wives and Sons. 1-5.
2. Esau Leaving Canaan; in Edom. 6-8.

Part XI.—The Generations of Esau in Mount Seir.

Chapter XXXVI:9-48.

1. Sons of Esau. 9-10.
2. Sons of Eliphaz. 11-12.
3. Sons of Reuel. 13.
4. Sons of Aholibamah. 14.
5. Dukes of Eliphaz. 15-16.
6. Dukes of Reuel. 17.
7. Dukes of Jeush. 18.
8. Dukes of Horite and Kings of Edom. 20-43.

We point out a few interesting facts in these two generations of Esau and Esau's sons. In verse 6 we read that Esau went into the country from the face of his brother Jacob. It came at last to a pronounced and complete separation between Esau and Jacob. Jacob dwelt in the land in which his father was a stranger. And Edom became the treacherous foe to the people of Israel. Read Obadiah, verses 8-16. From the concubine of Eliphaz was born Amalek, one of the terrible enemies of Israel with whom there was to be a continual warfare. Exod. xvii:8, 14.

And what a prolific progeny of the wicked Esau! The Hebrew names tell the story of their expansion, their wickedness and power. What was not of God developed rapidly, as it does now, in the earth.

Part XII.—The Generations of Jacob.

Chapter XXXVII-L:26.

CHAPTER XXXVII.

The Story of Joseph.

1. Jacob Dwelling in Canaan. 1.
2. Joseph's Character and Feeding the Flock. 2.
3. Beloved of His Father. 3.
4. Hated by his Brethren. 4.
5. The Dream of the Sheaves. 5-8.
6. The Dream of the Sun, Moon and Stars. 9-11.
7. Joseph seeks his Brethren. 12-17.
8. The Plot Against Joseph. 18-22.
9. Joseph in the pit and Sold. 23-28.
10. Reuben's Grief. 29-30.
11. The Deception of Jacob's Sons. 31-32.
12. The Grief of Jacob. 33-35.
13. Joseph in Egypt. 36.

The Story of Joseph is one of the most interesting in the whole Bible. The Holy Spirit has devoted more space to the life of Joseph than He devoted to Abraham. The reason for this must be sought in the fact that the story of Joseph foreshadows the story of Christ. Some critics have made out that the Story of Joseph is an invention and that the record was written hundreds of years after Moses. However, archeological evidence has fully and completely established the historical character of Joseph. Two of the El Amarna tablets show that a Semite held such a high position as attributed to Joseph. Others, while they believe in the historicity of Joseph, deny that his life is typical of our Lord. Such a denial is akin to spiritual blindness. It is true nowhere is a statement made that Joseph typifies Christ, but throughout this age all teachers of the Word have treated the life of Joseph as foreshadowing Christ. Stephen in his great address before the Jewish council mentions Joseph (Acts vii:9-14); the Messianic application must have been in his mind.

The life of Joseph falls into two periods; his humiliation and his exaltation. In these two parts the sufferings of Christ and the Glory that should follow are blessedly foreshadowed. There is no other type so perfect as that of Joseph. In our annotations we shall not be able to point out all the comparisons; only the leading ones we give as a hint.*

Israel loved Joseph more than all his sons and that reminds us of Him who is the Father's delight. Joseph was separated from evil, even as Christ was. Joseph had a coat of many colors, the expression of the Father's love; thus God honored His Son. And as Joseph was hated by his brethren without a cause, so Christ was hated. (John xv:25.) The dreams foretold Joseph's future exaltation; he saw things in heaven and things on earth bowing before him, even as before Christ things in heaven and on earth must bow the knee.

Then the father sent forth his beloved Joseph to seek his brethren who were lost. Israel put Joseph into their hands. All this foreshadows God's unspeakable gift in sending His only begotten Son into this world to seek what is lost.

Then note the following typical suggestions. When he came to his brethren, they conspired against him to slay him. "Come now therefore let us slay him, and cast him in some pit." And in John v:16 it is written that the Jews sought to slay Christ. They stripped him of his coat, as our Lord was stripped of His garment. He was cast into the pit and they sat down to eat bread. And the Pharisees who had delivered up the Lord Jesus sat down to eat the passover, while the

*We have a little booklet "Joseph and His Brethren" containing several addresses as delivered by us to Jewish audiences. The reader will find there a more complete description of the typical character of Joseph. (Price 5 cts.)

soldiers, who had parted the garments sat down to watch them. They sold him as the Lord was sold and Judah was the one who said "let us sell him." This brings the betrayal by Judas to our mind.

And Jacob is deceived by his sons as he deceived his father. The coat stained by the blood of a kid reminds us of the skin of the kid with which he had deceived Isaac.

CHAPTER XXXVIII.

Judah and Tamar.

1. Judah's Marriage to the Canaanitish Woman. 1-2.
2. His Sons: Er, Onan and Shelah. 3-5.
3. Tamar Married to Er and Onan. 6-10.
4. Tamar Waiting for Shelah. 11.
5. Her Deception and Judah's Sin. 12-26.
6. The Birth of Pharez and Zarah. 27-30.

Historically this chapter comes before the 37th. The higher critics are one against the other in their unbelieving speculations over the composition of this chapter. It is inserted here for a most interesting purpose. Judah's history foreshadows the history of the Jews after they had rejected the Lord Jesus. His connection with a Canaanite (trafficker) and his marriage to the daughter of Shuah (riches) shows what the Jews have been ever since they rejected Christ. His offspring is Er (enmity) and Onan (wickedness) till the significant third one comes, the sprout (Shelah) pointing to the godly remnant of that nation in the future.*

And Tamar's sin, so dark and vile, shows forth the Grace of God. We find her name and the names of her two sons in the Genealogy of Christ. **Matth. I.**

CHAPTER XXXIX.

Joseph in Egypt.

1. In Potiphar's house. 1-6.
2. Tempted by Potiphar's Wife. 7-18.
3. Joseph in Prison. 19-23.

*On that remnant see Study Pamphlets on Isaiah.

Potiphar, the master of Joseph, was an officer of Pharaoh. His name means "devoted to Ra," a god of Egypt. Why is it stated a number of times that Potiphar was an Egyptian? Discoveries have shown that Egypt had come at that time under a new dynasty; therefore it is repeatedly stated that Potiphar, the Egyptian, was retained in his official position. Joseph in Egypt is the type of Christ among the Gentiles. Jehovah blessed the Egyptian's house for Joseph's sake.

The temptation of Potiphar's wife brings out the marvellous character of Joseph. The critics in rejecting this story have dug their own pit into which they have fallen. A number of critics (Von Bohlen, Tuch and others) claim "that Joseph could never have seen his master's wife, for the women were secluded and had separate apartments." Monuments and Egyptian paintings have shown that the women were not secluded, but mingled freely with the men. Woman in the hieroglyphics is called **neb-t-en pa**, which means "Mistress of the house." An ancient papyrus was discovered containing "the Romance of the two brothers." It contains an episode similar to that of our chapter. It fully bears out the fact that the temptation of Joseph is not a myth and it is thought that this event in Joseph's life formed the basis for the Romance of the two brothers.

Joseph suffered innocently, but the prison in which he was confined becomes the high road to power and glory. How much greater were the sufferings of Him, who was not only innocent, but holy.

CHAPTER XL

Joseph the Interpreter of Dreams.

1. The Fellow Prisoners. 1-8.
2. The Dream of the Chief Butler. 9-11.
3. The Interpretation. 12-13.
4. Joseph's Request. 14-15.

5. The Dream of the Chief Baker. 16-17.
6. The Interpretation. 18-19.
7. The Fulfilment. 20-22.
8. Joseph Forgotten. 23.

He was reckoned among the transgressors. To the one he spoke the word concerning life, while the other heard the message of death. Thus Christ was reckoned among the evildoers. To the one crucified with Him He said, "Today thou shalt be with me in Paradise," while the other malefactor railed and died in his sins.

Critics do not believe even this simple story and deny the culture of vines in Egypt. But the Egyptian paintings have given them the lie. They picture the pressing of the grapes in a cup, which was a religious ceremony. Joseph was forgotten; two years longer he had to remain in prison. What exercise of patience and faith he must have had!

CHAPTER XLI.

Joseph's Exaltation.

1. Pharaoh's Dreams. 1-7.
2. Joseph Brought from the Prison. 8-15.
3. Joseph's Humility. 16.
4. The Revealer of Secrets. 17-32.
5. Joseph's Wise Council. 33-36.
6. Pharaoh's Answer. 37-40.
7. Joseph's Exaltation and Marriage. 41-46.

All is so simple that little comment is needed. The dreams impressed Pharaoh, because the cow was a sacred animal, the emblem of Isis. At last Joseph is remembered and brought out of the prison and his raiment is changed. All this finds an application in the life of our Lord. He was taken out of the grave. Compare verse 16, Joseph's humility, with the humility of another Hebrew prisoner, Daniel in Babylon. (See Dan. ii:27-30.)

The seven years of plenty and the seven years of

famine are typical. This age will close with the seven years of tribulation.

And this dream of Pharaoh and Joseph's interpretation has been remarkably confirmed by the hieroglyphic inscriptions. One was discovered in 1908 which tells of the seven years of famine, because the Nile did not overflow. It has been ascertained that this was the very time when Joseph was in Egypt.*

Then follows Joseph's exaltation. The name of this Pharaoh was Apepi. His father and grandfather were for a time co-regents with him. He recognized the presence of the Spirit of God in Joseph. Note the beautiful comparisons with our Lord. Pharaoh said, "I have set thee over all the land of Egypt." Of Christ we read, "Thou didst set Him over the works of thy hands." Joseph said, "God hath made me lord of all Egypt" and Christ is "Lord over all." Joseph is arrayed in royal vesture, and Christ is crowned with glory and honor. The word "Abrech" was cried before him. This word means "Bow the Knee." According to Prof. Sayce of Oxford "Abrech" is the Sumerian "Abrok," which means the seer. This would call for prostration. Thus every knee must bow before our exalted Lord. The name by which he was called is in the Septuagint "**Psomtomphanech**." This is an Egyptian name, meaning "Saviour of the World." The word **Zaphneth-paaneach** means "Revealer of Secrets." Even so Christ after He was rejected by His own brethren became the Revealer of Secrets and the Saviour of the world.

Before the seven years of famine came Joseph received his bride, Asenath, the Gentile, and Christ will have His beloved with Him before the years of tribulation and judgment come. All had to come to Joseph

*See for full report "Our Hope," October, 1908.

for corn, as all must come to Christ for the bread of life.

CHAPTER XLII.

The First Visit of Joseph's Brethren.

1. Joseph's Brethren Sent to Egypt. 1-5.
2. Joseph Meets His Brethren. 6-16.
3. Put in Prison for Three Days. 17.
4. Joseph's Demand. 18-20.
5. The Accusing Conscience. 21-23.
6. Joseph Wept. Simeon Bound. 24.
7. The Return of the Nine. 25-38.

The famine years bring Joseph's brethren to repentance and after the deepest exercise Joseph makes himself known to them and they find forgiveness and deliverance. Thus it will be during the tribulation of the last days of the present age. The remnant of Israel will pass through that time called "Jacob's trouble" and be saved out of it. Then the Lord Jesus Christ will make Himself known to His brethren, according to the flesh.

Joseph's treatment of his brethren, whom he recognized, was harsh, so that they might be led to acknowledge their sin. And they readily confess their guilt on account of having sold their brother and take the harsh treatment and imprisonment they received as a just retribution. And Joseph understood all their words so that he wept. And He who was rejected by His own has a loving sympathy for this nation. Simeon remains behind; while Joseph demands Benjamin. The grief of Jacob is pathetic.

CHAPTER XLIII.

The Second Visit to Joseph.

1. The Journey to Egypt With Benjamin. 1-15.
2. The Kindness of Joseph. 16-34.

CHAPTER XLIV.

The Feigned Dismal and the Bringing Back.

1. The Cup Concealed and the Dismay. 1-13.
2. The Return to Joseph's House. 14-34.

CHAPTER XLV.

Joseph Reveals Himself.

1. He Reveals Himself. 1-3.
2. His Address. 4-13.
3. He Kissed His Brethren. 14-15.
4. Pharaoh's Command. 16-20.
5. His Brethren Sent Away; Their Return to Jacob. 21-28.

These three chapters belong together because they lead up to the great climax in the story of Joseph. The nobility of the character of Joseph is here fully brought out. Besides being a wise man, the great statesman of Egypt, he had a heart of tender love. Seven times we read of Joseph that he wept. The trial with the cup, which had been hidden in Benjamin's sack, was the needful and decisive test. Benjamin had become the object of Jacob's love. The trial with the cup was to bring out whether they cherished the same bitter feelings against Benjamin which had governed their conduct towards Joseph. Their behaviour now reveals the great change which had taken place. They confess that their iniquity has been found out and Judah, the spokesman, manifests the most affectionate reverence for his old father and the ardent love for his younger brother.

But who is able to describe the scene when Joseph made himself known to his brethren, when they had come the second time? It is a chapter of great tenderness. Some day He who was rejected and disowned by His brethren, the Lord Jesus Christ, will come the second time. Then when the deep anguish, the soul exercise of the Israel of the end time has reached the climax, He will come and they that pierced Him shall look upon Him. He will forgive them their sins and remember them no more. Rom. xi:26-27.

CHAPTER XLVI.

Jacob Goes Down to Egypt.

1. Israel's Departure and the Vision. 1-4.
2. The Journey and the Arrival in Egypt. 5-7.
3. The Offspring of the Sons of Jacob. 8-27.
4. Israel Meets Joseph. 28-30.
5. Joseph's Directions Concerning Pharaoh. 31-34.

The whole family of Jacob, consisting of seventy souls, exclusive of the wives and the servants, came to Egypt. Once more God appears to Israel, but addresses him as Jacob. He gives him permission to go down to Egypt and assures him of His presence. They were directed to the land of Goshen, which was east of Memphis. And what a meeting it was, when Joseph fell around his father's neck and kissed him!

"This emigration to Egypt was, without doubt, directed by the Lord for the purpose of guarding against the dispersion of the family, as well as against its admixture with strangers, during the important period which had arrived, in which it was appointed to be developed as a nation; neither of these unfavorable results, which would have been inevitable in Canaan, could follow in Egypt: for Goshen afforded ample room for their increasing numbers, on the one hand, while, on the other, the aversion of the Egyptians to shepherds (ch. 46:34) effectually prevented the formation of ties between them by inter-marriage. Besides, the opportunity which was furnished for becoming acquainted with the wisdom of Egypt, and also the pressure of the future bondage, may have both been designed to serve, in the hands of God, as means for training and cultivating the chosen nation. And the transition from a nomadic to an agricultural life, which was designed to constitute the foundation of the polity of Israel on acquiring independence and a home in the promised land, may also be assigned, in its incipient stages, to this period."*

*Kurtz, Sacred History.

CHAPTER XLVII.**The Settlement in Goshen.**

1. Before Pharaoh. 1-10.
2. The Settlement. 11-12.
3. Joseph's Wise Administration. 13-26.
4. Jacob's Request. 27-31.

Jacob and some of his sons were presented to Pharaoh, who received them graciously, and Jacob blessed Pharaoh. The great and powerful monarch of the great land Egypt was blessed by the poor old Jacob. He is more than blessed, but a blessing, a type of what Israel is yet to be for the nations of the earth.

There is no discrepancy in verse 11, for Goshen is also called Rameses. We likewise get a glimpse in this chapter of the wonderful administration of Joseph during the years of famine. Verse 27 speaks of Israel's prosperity in the land. Notice how the names of Jacob and Israel are used. He requested to be buried in Canaan and Joseph promised to carry out his wish.

CHAPTER XLVIII.**Jacob adopts Ephraim and Manasseh.**

1. The Sons of Joseph brought to Jacob. 1-2.
2. The Words of Jacob. 3-7.
3. Ephraim and Manasseh presented. 8-14.
4. Jacob's Blessing. 15-16.
5. Joseph's Interference. 17-20.
6. Jacob's last words to Joseph. 21-22.

The adoption of Joseph's sons is interesting and instructive. As the offspring of the Gentile wife Asenath they were in danger of becoming gentilized and thus forget their father's house. Jacob frustrated this by adopting the sons. It was an action of faith. "By faith, Jacob, when he was dying, blessed both the sons

of Joseph; and worshipped leaning on the top of his staff" (Hebrews xi:21). Again the younger is preferred. When Jacob speaks of "the Angel, the Redeemer" (literal translation) he speaks of Jehovah who appeared unto him, whom he met face to face at Peniel. Full of hope dying Jacob predicted the return of his offspring to the land of Canaan.

CHAPTER XLIX.

Jacob's Prophecy.

1. The Call of Jacob. "Gather yourselves together." 1-2.
2. The Prophecy concerning his sons. 3-27.
 - Reuben. 3-4.
 - Simeon and Levi. 5-7.
 - Judah. 8-12.
 - Zebulun. 13.
 - Issachar. 14-15.
 - Dan. 16-18.
 - Gad. 19.
 - Asher. 20.
 - Naphtali. 21.
 - Joseph and Benjamin. 22-27.

The last words of Jacob to his sons are often called "the blessings." What he said is rather a prophecy. Concerning Judah he saith the most because from Judah there was to come the Shiloh, that is, the Messiah. Jacob's prophecy covers in a remarkable way the entire history of Israel, past, present and future. We give a few brief hints, which will be helpful in a closer study of this important chapter. Seven periods of Israel's history are given here.

I. Reuben, Simeon and Levi show the character of the nation up to the time of Christ. II. Judah points clearly to the period of this nation when our Lord was on the earth. III. Zebulun and Issachar, where the sea and commerce, indolence and service are prominent, describes Israel scattered among the nations during this age IV Dan shows Israel apostate during Anti

Christ. (Dan is left out in Revel. VII). V. Gad, Asher and Naphtali describe the godly remnant during the great tribulation. VI. Joseph speaks of the second coming of Christ; and VII. Benjamin, the Son of the right Hand, of the righteous rule of the King.

CHAPTER L.

The Burial of Jacob. Joseph's Return and Death.

1. The Grief of Joseph. 1-3.
2. The Burial. 4-13.
3. The Return to Egypt. 14-23.
4. The Death of Joseph. 24-26.

This great Book which begins with the perfect and good creation of God ends with a burial and the last words are "a coffin in Egypt." What havoc sin has wrought. Jacob died 147 years old and after his body was embalmed was carried to Canaan. Read in connection with Joseph's death Exod. xiii:19; Josh. xxiv:32 and Hebrews xi:22.

Genesis and Geology.

Genesis is a revelation from God; Geology is a discovery of man. A revelation from God can be augmented by God only; a discovery by man may be improved, matured, advanced, ripened progressively, till the end of the world. We therefore assume that Genesis is perfect beyond the possibility of contradiction or improvement by us; and we equally assume that Geology, because the discovery of man, and the subject of the investigation of man, may be improved by greater experience and more profound acquaintance with those phenomena which lie concealed in the bosom of the earth, waiting for man to evoke, explain, and arrange them. I am sure, therefore, that Genesis, as God's Word, is beyond the reach of the blow of the geologist's hammer; or the detection of a single flaw by microscope or telescope; it will stand the crucible of the chemist; and the severer the ordeal to which it is subjected, the more pure, resplendent, and beautiful it will emerge, indicating its origin to be from above, and its issue to be the glory of God, and the supreme happiness of mankind. Geology has before now retraced its steps; Genesis never. Before now it has been discovered, that what were thought to be facts incontrovertible were fallacies. It is found that phenomena described and discussed as true, were mistakes and misapprehensions, which maturer investigations have disposed of; and therefore I am not speaking dogmatically and without reason, when I say, that while Genesis must be true, Geology—having already erred, may err again, and some of its very loudest assertions, made rashly by those who have least acquaintance with its data—may yet be proved to be wrong. But certain facts in it are now beyond all dispute. Let Geology and Genesis be alleged to clash, and the discovery from the depths of the earth contradict the text from the page of the Bible; in such a case, I would submit first these questions: Are you sure that there is a real contradiction between the fact of Geology and the text of the Bible. or is it only a contradiction between the fact discovered by science, and the *interpretation* that you put upon the text of the Bible? In the next place, if there be in any instance contradiction between a clear text of the Bible and a supposed fact or discovery made by the geologist, my inference, and without hesitation, is, that the geologist must have made a mistake, that Moses has made none; and therefore the advice we give to the geologist is, not to say, God's work beneath contradicts God's Word without, but just to go back again, read more care-

fully the stony page, excavate more laboriously in the subterranean chambers of the earth, and a maturer acquaintance with the facts of science may yet elicit the desirable result, that there is harmony where we thought discord, and perfect agreement where to us there seemed only discrepancy and conflict. We have instances of the possibility of some deductions of science being wrong in other departments of it. Astronomy was once quoted as contradicting the express declarations of the Word of God; maturer acquaintance with it has proved its perfect coincidence. Again, the hieroglyphics on the banks of the Nile, as deciphered by Young and Champollion, were instanced to prove a far greater age of the human race than that declared in the Bible; but subsequent investigation showed that the hieroglyphics were wrongly interpreted, not that God's Word was untrue. The traditions of the Chinese were viewed as upsetting the records of the Mosaic history, but subsequent investigation have proved that those were wrong, and that God's Word is true.

The Bible, whether we take it in Genesis or in the Gospels, contains no error; it has not a single scientific error in it. Yet it was not designed to teach science; but wherever it touches the province of science, it touches so delicately that we can see the main object is to teach men how to be saved, while its slight intimations of scientific principles or natural phenomena have in every instance been demonstrated to be exactly and strictly true. If the Bible said in any part of it, as the ancient philosopher alleged, that there were two suns, one for the upper hemisphere, and the other for the lower, then science would prove that Scripture was wrong; or if the Scripture said, as the Hindoos believe, that the earth is a vast plain, with concentric seas of milk, honey, and sugar, supported by an elephant, and that the earthquakes and convulsions of the globe are the movements of that elephant as he bears it on his back,—then science would have proved that to be absurd; and if Scripture had asserted it, such assertion would be demonstrably untrue. But the striking fact is that you find no such assertion, nor anything approaching such assertions in the Bible. How comes it to pass, then, that Moses has spoken so purely and truly on science where he does speak, and has been silent where there was such a provocative to speak—his very silence being as significant as his utterance? How happens it that Moses, with no greater education than the Hindoo, or the ancient philosopher, has written his book, touching science at a thousand points so accurately, that scientific research has discovered no flaws in it; and has spoken on subjects the most delicate, the most diffi-

cult, the most involved; and yet in those investigations which have taken place in more recent centuries, it has not been shown that he has committed one single error, or made one solitary assertion which can be proved by maturest science or the most eagle-eyed philosopher to be incorrect scientifically or historically? The answer is, that Moses wrote by the inspiration of God, and therefore what he writes are the words of faithfulness and of truth.—*Cummings.*

Dictionary of the Proper Names of Genesis with their Meaning.



- Abel—Vanity, Vapor.
 Abel-mizraim—Mourning of Egypt.
 Abidah—Father of Knowledge.
 Abimael—My Father from God.
 Abimelech—My Father is King.
 Abraham—Father of many.
 Abram—Father exalted.
 Accad—Band; City of Nisibis.
 Achbar—Mouse; swift.
 Adah—Adorned.
 Adam—Man (red).
 Adheel—Sorrow from God.
 Admah—Red earth.
 Adullamite—From Adullam; Restingplace.
 Aholibamah—Tent of the high place.
 Ahuzzath—Possession.
 Ajah—A young hawk.
 Akan—Wresting.
 Allon-bachuth—Oak of Weeping.
 Almodad—Beyond measure.
 Alvah—Wickedness.
 Alvan—Unrighteous.
 Amalek—A nation that licks up.
 Amorite—Mountain dweller.
 Amraphel—Uttering dark sentences.
 Anah—An answer.
 Anamin—Gushing of the waters.
 Aner—Exile; sprout.
 Aram—Exalted.
 Aran—Wild Goat.
 Ararat—High or holy ground.
 Arbah—Four.
 Ard—(Uncertain)—Fugitive.
 Areli—Lion of God.
 Arioeh—Strong Lion.
 Arkite—One who gnaws.
 Arodi—Roaming, untamed.
 Arphaxad—Laying on or at the side.
 Arvadite—Break loose, wanderer.

Asenath—Devoted to the goddess Neith.
Ashbel—Fire of Bel; or, Correction of God.
Asher—Happy.
Ashkenay—Scattered Fire.
Ashteroth-Karnaim—Double Horned Astarte. (Phoenician) Venus).
Asshur—Step.
Aashurim—Steps.
Atad—Bramble.
Avith—Ruins.

B

Baal-hanan—Baal is merciful.
Babel—Confusion.
Bashemath—Pleasant smell.
Becher—First born.
Bedad—Solitary, separate.
Beeri—My Well
Beer-lahai-roi—Well of the Living and Seeing.
Beersheba—Well of the Oath.
Bela—Devouring.
Benammi—Son of my people.
Benjamin—Son of the right hand.
Ben-oni—Son of my Sorrow.
Beor—Torch, Burning.
Bera—Excelling in Evil.
Beriah—Unfortunate.
Bethel—House of God.
Bethlehem—House of Bread.
Bethuel—Separated of God.
Bilhah—Timid.
Bilhan—Their Fear.
Birsha—Son of Wickedness.
Bozrah—Sheep fold.
Buz—Contempt.

C

Cain—Acquisition. Acquired of Jehovah
Cainan—Deplorable.
Calah—Completion, old age.
Calneh—Complete wailing. (Cal-neh.)
Canaan—Merchant. Trafficker.
Caphtorim—Crowns.
Carmi—My vineyard.
Casluhim—Barren Mountains.
Chedorlaomer—Handful of Sheaves.
Cheran—Their Lamb; Joyous shouts.

Chesed—Meaning is unknown.

Chezib—Lying.

Cush—Black.

D

Damascus—City of Activities.

Dan—Judging.

Deborah—Bee, or Her Words.

Dedan—Their leading forward.

Diklah—Palm tree.

Dinah—Vindicated; Judgment.

Dinhabah—She gives Judgment.

Dishan—Their threshing; a Gazelle.

Dishon—A thresher.

Dodanim—Leader, or Loves.

Dothan—Decrees.

Dumah—Silence.

E

Ebal—Heaps of barrenness.

Eber—He that passes over, a passenger.

Edar—A flock.

Eden—Delight; according to others, a plain.

Edom—Red.

Ehi—My Brother.

Elah—Strength, an oak.

Elam—Forever, eternal.

El-bethel—God, God's House.

Eldaah—God's Knowledge.

El-elohe-Israel—God, the God of Israel.

Eliezer—My God is Help.

Eliphaz—My God is fine Gold.

Elishah—My God is Salvation.

Ellasar—Of uncertain meaning.

Elon—Mighty; Oak.

El-paran—The might of their adorning.

Emims—Terrors.

En-misphat—Fountain of Judgment.

Enoch—Dedicated; Teaching.

Enos—Frail, mortal man.

Ephah—Darkness.

Epher—A young hart.

Ephraim—Great fruitfulness, doubly fruitful.

Ephron—fawn; of dust.

Ephrath—Fruitful.

Er—Watcher. Stirring up, or, Enmity.

Eri—My Watching. My Enmity.

Erech—Length.
Esau—Hairy.
Eschol—A cluster.
Eshban—Very red.
Ethiopia—Black.
Euphrates—Fruitfulness, sweet water.
Eve—Life; Life giver.
Ezbon—Uncertain meaning; perhaps, Hastening of the Son.
Ezer—Help.

G

Gad—Good Fortune is come; invading.
Gaham—Flame, Burning.
Galeed—Heap of witness.
Gatam—Coming in touch.
Gaza—Fortified.
Gera—Rumination.
Gerar—Sojourning.
Gershon—Outcast, stranger.
Gether—Turning aside, a spy.
Gihon—Breaking forth.
Gilead—Rocky, Heap of witness.
Girgasites—Dwellers in swamps.
Gomer—Completion.
Gomorrah—Heap or bundled together.
Goshen—Meaning obscure.
Guni—Protected.

H

Hadar—Honor, ornament.
Hadad—Sharp, noisy.
Hadoram—Exalted people.
Hagar—Flight, sojourner.
Haggi—My feast.
Hai—Ruins.
Ham—Hot, Black, Sunburnt.
Hamathite—Defender, Fortress.
Hamor—An ass.
Hamul—One who has been pitied.
Hanoch—Dedicated.
Haran—Their Mountain. Parched.
Havilah—Trembling in pain (childbirth).
Hazarmaveth—Court of Death.
Hazeon-Tamar—Pruning of the Palm.
Hazo—Vision.
Heber—A company; also, passing through.
Hebron—Fellowship.

Hemam—Destruction, Crushed.
Hemdan—Delight.
Heth—Dread, Fear.
Hezron—Walled in; division of song.
Hiddekel—The swift; Tigris.
Hirah—Nobility.
Hittite—Same as Heth.
Hivite—Together, villagers; winding.
Hobah—Hiding place.
Hori
Horites } Dwellers in caves.
Hul—Writhing in pain.
Huppim—Coverings.
Husham—Haste.
Hushim—Hasters.
Huz—Counsellor.

I

Irak—City of Witness.
Iram—Belonging to their City.
Isaac—Laughter.
Isah—Gaze upon, or she will see.
Ishbak—He will remain.
Ishuah—He will be equal.
Ishmael
Ishmaelites } God will hear.
Israel—Prince with God.
Issachar—Bringing Wages; He will be hired.
Isui—He will level.

J

Jasalam—He will hide.
Jabal—A River.
Jabbok—He will pour out.
Jachin—He will establish.
Jacob—The supplanter.
Jahleel—Hope of God.
Jahzeel—Alloted of God.
Jamin—Right Hand.
Japheth—Expansion.
Jared—Descent.
Javan—Clay. (Greece).
Jebusite—Treader down.
Jegarsahadutha—Heap of Witness.
Jehovah-Jireh—The Lord will see.
Jemael—Day of God.

Jerah—Moon.

Jetheth—Strengthened; a nail.

Jetur—Encircle, Defence.

Jeush—Gathering together.

Jezer—Form, Purpose.

Jidlaph—He will weep.

Jimnah—Right Handed, Prosperity.

Job—One who returns.

Jobab—Crying aloud.

Jokshan—Ensnaring.

Joktan—He will be small.

Jordan—Descending.

Joseph—Let him add.

Jubal—Musician.

Judah—Praise.

Judith—Jewish; Praising. (In phoenician form).

K

Kadesh—Set apart; Devoted to licentious idolatry.

Kadmonites—Ancients.

Kedar—Dark skinned.

Kedemah—Eastward.

Kemuel—Congregation of God.

Kenaz—Hunter.

Kenites—Acquiring.

Kenizzites—Hunter.

Keturah—Incense, Fragrance.

Kirjath-arba—City of Four.

Kittim—Subduers.

Kohath—Congregation; Waiting.

Korah—Ice.

L

Laban—White.

Lahai-roi—The living and seeing one.

Lamech—Powerful.

Leah—Weary.

Lehabim—Flames.

Letushim—Hammered ones.

Leummim—Nations.

Levi—Joined.

Lot—Covering.

Lotan—Covering up.

Lud } —of uncertain meaning; perhaps, to shine.
Ludim }

Luz—Perverting.

M

- Maachah**—Oppression.
Machir—Seller.
Machpelah—Double, Folded together.
Madai—My extension.
Magdiel—Preciousness of God. Others: Mighty Tower.
Magog—Expansion, overtowering.
Mahalaleel—Praise of God. The Blessed God.
Mahalath—String Instrument; Harp; also, to be Weak.
Mahanaim—Two hosts or camps.
Malchiel—My King is God.
Mamre—Fatness, Strength.
Manahath—Gift; Resting place.
Manasseh—Forgetfulness.
Marah—Bitterness.
Masrekah—Vineyard.
Massa—Bearing patiently; a burden; an utterance.
Matred—Thrusting forward.
Medan—Strife.
Mehetahel—Benefited of God.
Mehujael—Destroyed of God; or, blot out that Jah is God.
Merari—My bitterness.
Mesha—Deliverance brought.
Meshech—Drawing out.
Mesopotamia—Exalted.
Methusael—Dying who are of God.
Methuselah—Death sent away.
Mezahab—Waters of Gold.
Mibsam—Sweet Smell.
Mibzar—Defence.
Midian }
Midianites } Contention, Strife.
Milcah—Queen.
Mishma—Hearing.
Mizpah—Watch-tower.
Mizraim—Egypt; double distresses.
Mizzah—From sprinkling.
Moab—From Father; Water of Father.
Muppim—Anxieties; shakings.

N

- Naamah**—Pleasantness.
Naaman—The same as Naamah.
Nahath—Rest.
Nahor—Snorter.

Naphish—Refreshment.
Naphtali—My Wrestling.
Naphtuhim—Openings.
Nebajoth—Exalted places.
Nimrod—Rebel.
Nineveh—House of Ninus.
Noah—Comfort.

O

Obal—Stripped of leaves.
Ohad—To be wild; Joined together.
Omar—Eloquent.
On—Light; Sun (Egyptian).
Onam—Vanity, Iniquity.
Onan—Iniquity.
Ophir—Abundance.

P

Padan-aram—Plain of Aram. Mesopotamia.
Paran—Abundance of foliage.
Pathrusim—Southern countries.
Pau—Crying out.
Peleg—Division.
Peniel—Face of God.
Perrizites—Country folks.
Phallu—Distinguished.
Pharaoh—The King; a title.
Pharez—Breach.
Phichol—Mouth of All.
Philistines—Land of wanderers.
Phut—Extension.
Phuvah—Mouth.
Pildash—Flame of Fire.
Pinon—Distraction.
Pison—Great Increase.
Potiphar—Egyptian: Devoted to Ra.
Poti-phera—The same meaning.

R

Raamah—Roaring, Thunder.
Rachel—An ewe.
Rameses—Son of the Sun.
Rebekah—Tying; Rope.
Rehoboth—Streets.
Rephaims—Giants.
Resen—Bridle.
Reu—Friend, associate.
Reuben—Behold a Son.

Reuel—Friend of God.
 Reumah—Exalted.
 Riphath—Crushing.
 Rosh—Chief, Head.

S

Sabtah—Breaking through.
 Salah—Sent forth.
 Salem—Peace.
 Samlah—Covering, Enwrapping.
 Sarah—A Princess.
 Sarai—My Princess.
 Saul—Asked for.
 Seba—Drink thou; Drunkard.
 Seir—Rough, hairy.
 Sephar—Numbering, Census.
 Serah—A Princess; same as Sarah.
 Sered—Fear, trembling.
 Serug—A Branch.
 Seth—Set, appointed.
 Shalem—Peace.
 Shamah—Hearing.
 Shaul—Asked for. (Saul).
 Shaveh-Kiriathaim—Plain of Cities.
 Sheba—To the oath.
 Shebah—The same.
 Shechem—Shoulder.
 Shelah—Sent forth; Sprout.
 Sheleph—Drawn out.
 Shem—Name.
 Shemeher—Name of Wing.
 Shepo—Prominent.
 Shillem—Retribution.
 Shimron—A Keeper.
 Shinab—Tooth of Father.
 Shinar—Dispersing.
 Shobab—Backsliding.
 Shuah—Sink down, depression. Also: Riches.
 Shuni—Quiet; My rest.
 Shur—A wall.
 Sichem—Shoulder.
 Siddim—Plains; Name of a Valley.
 Sidon—Fishing.
 Simeon—Hearing in obedience.
 Sinite—Clay.
 Sitnah—Accusation, enmity.

Sodom—Scorching, Burning; Arabic: Locked up.

Succoth—Booths.

Syria—Lifted up; Sublime.

T

Tamar—A Palm tree.

Tarshish—Subjection, Scattering.

Tebah—Slaughtering.

Tema—Desert, Southern region.

Teman—The same.

Terah—Delay.

Thahash—Badger, seal.

Tidal—Fear, Reverence.

Timna—Restraint.

Timnah—The same.

Timnath—A portion.

Tiras—Desire.

Togarmah—Breaking bones.

Tola—Little Worm. (Cocus-cacti: from which comes the scarlet color).

Tubal—Flowing forth.

Tubal-cain—Coming forth of Cain.

U

Ur—Light.

Uz—Counsel.

Uzal—Flooded, going to and fro.

Z

Zaavan—Great unrest.

Zaphnath-paaneah—Revealer of Secrets.

Zarah—Sun rising.

Zeboim—Troops.

Zeboiim—The same.

Zebulun—Habitation.

Zemarites—Double cuttings off.

Zepho—Watchfulness.

Zerah—Rising of light.

Zibeen—Of many colors.

Zilpah—Dropping.

Zillah—Shadow.

Zimran—Their song.

Ziphim—Smelters.

Zohar—Whiteness, light.

Zuzims—Murmuring, commotions.

Chronological Arrangement of Some Leading Persons and Events in Genesis.

	B. C.		B. C.
The Creation of Adam.....	4004	Abraham takes Hagar.....	1911
The Birth of Seth.....	3874	The birth of Ishmael.....	1910
Enos born.....	3769	The Covenant sign given.....	1897
Cainan born.....	3679	Birth of Isaac.....	1896
Mahaleel born.....	3609	Sarah's death.....	1859
Jared born.....	3544	Isaac's marriage.....	1856
Enoch born.....	3382	Jacob born.....	1836
Methuselah born.....	3317	Abraham's death.....	1821
Lamech born.....	3130	Marriage of Esau.....	1796
Adam's death.....	3074	Death of Ishmael.....	1773
Enoch's translation.....	3017	Jacob's flight.....	1759
Noah's birth.....	2948	Mis Marriages.....	1752
The Flood.....	2348	Jacob's flight.....	1739
Peleg born.....	2247	Meets his brother.....	1738
Naber born.....	2155	Jacob at Bethel.....	1731
Terah's birth.....	2126	Death of Rachel.....	1728
Noah's death.....	1998	Joseph sold.....	1727
Abraham's birth.....	1996	Joseph in Egypt.....	1717
Abraham's Call in Ur.....	1945	Death of Isaac.....	1716
Terah's death.....	1921	Joseph interprets dreams.....	1715
Second Call to Abraham.....	1921	Egyptian famine.....	1707-01
Abraham in Egypt.....	1920	Jacob's death.....	1689
His Return.....	1912	Joseph's death.....	1635

EXODUS

CONTENTS

Introduction.....	103
Divisions of Exodus.....	110
Analysis and Annotations.....	112
The Journey towards the Promised Land; Israel at Sinai.....	145
Appendix A—The Atonement Money.....	184
Appendix B—The Jewish Year.....	196

The Book of Exodus.

Introduction.

The word "Exodus" means "way out" or "going forth." The Book has been given this Greek name because it relates the history of the deliverance of the children of Israel from the house of bondage and how they were led forth by the power of God. It needs hardly to be stated that this second Book of the Pentateuch is closely linked with Genesis. Without the events recorded in the final chapters of Genesis, the Book of Exodus would have no meaning; without the continuation of the story of Israel in Egypt, the Book of Genesis would be in an unfinished state. The promises given by God to the Patriarchs which we find recorded in Genesis, make this Book a necessity. For instance, we read in Genesis xv:13, 14: "And He said unto Abram, Know of a surety that thy seed shall be stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward they shall come out with great substance." To Jacob the Lord said, "I am God, the God of thy Father; fear not to go down to Egypt; for I will there make a great nation of thee" (Genesis xlii:3). The fulfilment of these predictions and promises, as well as others, are seen in the Book of Exodus.

"And"

The close connection with the Book of Genesis is also learned by the first little word with which Exodus begins. It is the Hebrew conjunction "*Ve*." The Authorized version has translated it with "Now," but it really means "And." Each of the four books, which, besides Genesis constitute the Pentateuch, begins with this little word. It fully establishes the fact that these books form one great

record and must have been written by one instrument. Originally the present division of the writings of Moses into five books did not exist. He wrote in a continuous way, which formed one record. The division into five parts, we doubt not, was made under the guidance of the Holy Spirit.

The Higher Criticism.

The Book of Exodus has been treated by the Higher Critics in the same manner as the first Book of the Bible. Its inspiration and the Mosaic authorship have been denied as well as the great judgments and miracles of which we read in Exodus. What ridiculous inventions have been made to explain some of the miracles wrought by the power of God we care not to follow.

The school of the destructive Bible Criticism claims that Exodus is of a composite origin. The same confusing nonsense of a "Jehovist-Elohist-Priestly" narrative with a number of redactors, with which they dissect Genesis, has been applied to Exodus. Canon Driver, an ardent disciple of the fathers of Higher Criticism,* makes the following statement: "The two main sources used in Exodus are those now generally known as 'Jehovist-Elohist,' the chief component parts of which date probably from the seventh or eighth century before Christ, and the 'Priestly' which is generally considered to have been written during or shortly after the Babylonian Captivity." According to these statements Moses had nothing whatever to do with the composition of this Book. We do not care to invite our readers to a closer inspection of this Higher Critical dissecting room, nor do we wish to burden our pages with the infidel assertions of these so-called "learned men." It is a hopeless labyrinth of theories and contradictions, which lead gradually but surely into the outer darkness. Yet these pernicious inventions are taught in many colleges and seminaries of the different evangelical denominations.

*On the paternity of Higher Criticism see our booklet on "Genesis."

A Jewish rabbi of considerable learning, after a close examination of the arguments produced by the Critics, has of late shown their absolute worthlessness from a literary point of view. He declares "All these and similar analyses of the sources of Exodus and the conclusions based thereon are entirely wrong. . . . The theory that the Book of Exodus was compiled from previous works is not sufficiently supported; and the attempt to analyze it into its component parts is a hopeless one, for all the elements of the book are closely welded together into one harmonious whole."*

But it does not take scholarship to discover the truth of the last sentence, that "all the elements of the book are closely welded together into one harmonious whole." Every intelligent reader of Exodus makes this discovery. The impression is at once created that only one person wrote this book, and that this person was intimately acquainted with the history of the period which Exodus treats. That the author was Moses is indisputable.

In Exodus xxiv:4 we read, "And Moses wrote all the words of the Lord." In Chapter xxxiv:27 another command to write is given, "Write thou these words." The Hebrews speak of the Pentateuch as "The Law," and "The Law of Moses." The Book of the Law, the Law of Moses, now divided into five parts, was in existence at the time of Joshua. (Joshua i:8.)

The Witness of the New Testament.

Our Lord Jesus Christ, the infallible Son of God, perfect in knowledge, said to the Sadducees: "And as touching the dead, that they rise, have ye not read in the Book of Moses, how in the bush God spake to him, saying, I am the God of Abraham and the God of Isaac and the God of Jacob." (Mark xii:26). Our Lord thus gives positive evidence that Exodus is the Book of Moses. See also Luke xx:37. Exodus

*Rabbi Dr. Benno Jacob of Goettingen, Germany.

is quoted twenty-five times by Christ and His apostles, and there are almost as many allusions to it scattered throughout the New Testament books. The rejection of the inspiration of Exodus means the rejection of the inspiration of the entire New Testament, and worse than that, it means the rejection of the testimony of the Son of God.

Israel's Birthday Book.

The Book of Exodus may well be called "Israel's birthday book." Israel entered Egypt as a family and left Egypt as a nation, brought forth by the Grace and Power of God. Jehovah calls Israel "My Son, my Firstborn." (Ex. iv:22.)

The national birthday of Israel is recorded in this book. First we find the travail pains in the house of bondage, preceding the birth. The birth itself takes place in the twelfth chapter, when sheltered by blood they went out, to leave Egypt behind. The memorable month in which they were redeemed by blood was now to be "the beginning of months," the beginning of a new year, the starting point of their national existence. Then followed their deliverance and redemption by the power of God at the Red Sea, the giving of the Law and Statutes and their divine calling as a nation to be "a kingdom of priests and an holy nation."

Typical Teachings.

Perhaps no other Old Testament book is so rich in typical teachings as Exodus. The power of Satan and God's Salvation by Blood are most clearly revealed in the first part of the Book. The Lord Jesus Christ and His work in redemption are foreshadowed throughout the book. The two great phases of the Gospel of God, so fully and blessedly revealed in the Epistle to the Romans, are found in type in Exodus. These two phases are, Redemption from the guilt of sins and Redemption from the power of sin. The former is seen in type in Israel's Passover experience, and the latter is typified by the overthrow and destruction of the Egyptians in

the Red Sea. These two great events give us two aspects of the death of Christ.

And how rich and full in typical meaning is the tabernacle with its different appointments and its priesthood. Here we find Christ everywhere. Various experiences of God's people may be traced in the conflicts and victories of Israel, their failure and unbelief. The annotations of the different chapters take notice of all this.

Dispensational Foreshadowings.

Equally important are the dispensational foreshadowings. Israel's suffering in Egypt is typical of their history of sorrow and tears until their final restoration and the fulfillment of God's promises to them as a nation takes place. God's dealing in judgment with Egypt foreshadows future judgments in store for the world. The deliverance out of Egypt is a pattern of their future deliverance, when they will be brought back. To this Jeremiah xvi:14 refers: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, As the Lord liveth that brought up the children of Israel out of the land of Egypt, but, As the Lord liveth that brought up the children of Israel from the land of the North, and from all the countries, whither He had driven them." The life of Moses, as a type of Christ, gives other dispensational hints of great interest. It is a most blessed Book. May He guide us by His Spirit and unfold its precious truths to our hearts.

The Divisions of Exodus.

We do not find in the Book of Exodus a characteristic word like the word "generation" in Genesis, which points out the division in that Book. Exodus contains a continuous story. We believe the key text for this Book is found in the third chapter, in the words which the Lord spoke out of the burning bush to Moses, whom He called to be the leader of His people. We find them in Chapter iii:7, 8.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians; and to bring them up out of the land unto a good land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites."

These are beautiful words. They tell us that the Lord took notice of the affliction of His people and heard their cry. He was now ready to act in their behalf and to deliver them out of the house of bondage. In the eighth verse we have the two parts of Exodus indicated. The Lord announced two things He would do for His people. 1. I am come down to deliver them out of the hands of the Egyptians. 2. And to bring them up out of the land unto a good land flowing with milk and honey. Exodus has two great Parts which correspond to these two statements.

I. ISRAEL'S DELIVERANCE OUT OF THE HANDS OF THE EGYPTIANS. Chapter i-xv:21.

1. **The House of Bondage. Chapter i.**
2. **Moses the Chosen Deliverer. Chapter ii-iv:28.**
3. **Moses and Aaron in Egypt. Chapter iv:29-vii:13.**
4. **The Nine Plagues; the Tenth Judgment Announced. Chapter vii:14-xi:10.**
5. **Redemption by Blood. The Passover and the Law of the Firstborn. Chapter xii-xiii:16.**
6. **Redemption by Power. Chapter xiii:17-xiv:31.**
7. **The Song of Redemption. Chapter xv:1-21.**

II. THE JOURNEY TOWARDS THE PROMISED LAND. ISRAEL AT SINAI. Chapter xv:22-xl.

1. The Experiences in the Wilderness. Chapter xv:22-xviii:27.

2. At Sinai. The Covenant and the Law. Chapter xix-xxiv:18.

3. The Tabernacle and the Priesthood. Chapter xxv-xxxi:18.

4. Israel's Sin and Rebellion. Chapter xxxii.

5. Moses' Intercession and its Results. Chapter xxxiii-xxxiv:35.

6. The Building of the Tabernacle. Chapter xxxv-xxxix:43.

7. The Tabernacle Set Up. The Finished Work and the Glory. Chapter xl.

We learn from this division and analysis that the first section begins with the groans of the enslaved people in the house of bondage and ends with the Song of Redemption, sung by the redeemed and delivered nation. The beginning of the second section shows the redeemed people in the wilderness of Shur and describes their experiences; it ends with the finished work and the glory of the Lord filling the Tabernacle. Both sections are prophetic. Israel's groans and captivity will end in deliverance. Their wilderness wanderings will yet terminate in a future of glory, with Jehovah in their midst.

Analysis and Annotations.

I. Israel's Deliverance Out of the Hands of the Egyptians.

Chapter i-xv:21.

1. The House of Bondage.

CHAPTER I.

1. The Names of the Children of Israel; their Increase. 1-7.
2. The New King and his Policy. 8-11.
3. The Continued Increase. 12.
4. Their Hard Bondage. 13, 14.
5. The Midwives Commanded. 15, 16.
6. Their Disobedience and God's Reward. 17-21.
7. Pharaoh's Charge to all his People. 22.

The opening verses take us back once more to the end of Genesis; as already stated the word "now" (literally, "and") makes Exodus a continuation of the previous book. They had come into Egypt while Joseph was already there. Joseph and all his brethren had passed away, but their descendants multiplied rapidly. The Hebrew word "increased" means "swarmed." The seventh verse emphasizes their wonderful increase both in numbers and in power. Inasmuch as a comparatively short time had elapsed after Joseph's death, some 64 years only, infidelity has sneered at the description of this increase. It is generally overlooked that besides the 70 souls which came into Egypt a very large number of servants must have accompanied them. Abraham had 318 servants born in his house. Jacob had a still larger number. And they had been received into the covenant, though they were not natural descendants. The command of circumcision extended to "every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not thy seed." (Gen. xvii:12.) There may have been thousands of such servants besides immense herds of cattle. Yet even this does not fully explain the great increase. It was miraculous, the fulfillment of the promises

given to the patriarchs. God witnessed thereby that they were His people.

The Egyptian account given by their historian Manetho, speaking of the Hyksos, the Shepherd Kings of the East, is in all probability a distorted account of the increase and influence of the Israelites. A new King, or dynasty, then arose. Josephus, the Jewish historian, states: "The government was transferred to another family." The debt which Egypt owed to Joseph was forgotten.

The increasing Israelites filled the Egyptians with terror, hence the attempt to crush them by hard labor and the cruel taskmasters. They were used in the construction of some of the great monumental buildings and became the slaves of the Gentiles. The ruins of cities bear witness to it, for they were composed of crude brick and in many of them straw was not used. (Chapter v:10-12.) The oppression was in degrees. But the more they were afflicted, the more they multiplied and grew. Here we may read the history of Israel among the Gentiles. Their increase and expansion has produced what is known as "Anti-Semitism." The Gentiles fear the Jews. Their miraculous increase always takes place when oppression and persecution is upon them. When they are oppressed then God's time for deliverance draws nigh.

Their oppression and sorrow in Egypt was also permitted for their own good. The idolatry of Egypt began to corrupt the chosen people. See Joshua xxiv:14; Ezek. xx:5-8; xxiii:8.

The attempt to destroy all the male children follows next. Satan, who is a murderer from the beginning, manifested his cunning and power in this way. He desired to destroy the seed of Abraham so as to make the coming of the Promised One impossible. The murder of Abel was his first attempt. Here is an attempt on a larger scale, which was followed by many others. See Exodus xiv, 2 Chron. xxi:4, 17; xxii:10; Esther iii:6, 12, 13; Matt. ii, etc. Throughout the history of Israel during this age Satan has made repeated attempts to exterminate this wonderful people, because he knows God's purposes concerning their future. His final attempt is recorded in Rev. xii.

Pharaoh was the instrument of Satan, and is a type of him. Blessed is the record of the faithful Hebrew midwives. They were pious women. Satan tried to use woman again for his sinister purposes, but he failed. Later we find that the wicked Pharaoh was defeated by the faith of a Hebrew mother and by the loving kindness of his own daughter. (Chapter ii.) And God rewarded the actions of these women. They received honors; their families increased and were blest. When Pharaoh sees his attempt frustrated he appealed to his own people to commit wholesale murder. They began to sow an awful seed; the harvest came when years later there was no house in Egypt without one dead, when the firstborn were slain. Gal. vi:7 applies also to nations, "Whatsoever a man soweth, that he shall also reap." God honored the Hebrew midwives because they honored Him. The retribution came upon cruel Egypt in God's own time.

And yet there are other lessons. Egypt is the type of the world; Pharaoh the type of the Prince of this world. The bondage of sin and the wretchedness of God's people, still undelivered, are here depicted. God permitted all so that they might groan for deliverance. The house of bondage opens the way for redemption by blood and by power.

2. Moses the Chosen Deliverer. Chapter ii-iv:28.

CHAPTER II.

Moses: His Birth and Education. His Choice and Exile.

1. His Birth and Concealment. 1-4.
2. His Rescue and Education. 5-10.
3. His Choice and Failure. 11-14.
4. His Exile. 15-20.
5. His Marriage. 21, 22.
6. The Answered Cry. 23, 24.

The history of the chosen deliverer, recorded by himself under the guidance of the Spirit, follows the dark picture of Israel's suffering. He was the offspring of a son and daughter of Levi. His name was *Amram* (Chapter vi:20 and Num. xxvi:59). His wife's name *Jochebed*. As we saw in Genesis, Levi means "joined," and Levi was the third son of Jacob.

{Gen. xxix:32-35.) Here we have a typical hint of the true Mediator, joined to God and man. Levi was Jacob's third son, and Moses the third child of a son of Levi. The number "three" is the number of resurrection. It all fore-shadows Christ. Pharaoh's command had been to cast the male children into the river. The river is the type of death (Jordan, for instance). By death Satan tried to oppose God's purposes. The babe was in danger of death; Satan's hatred through Pharaoh was directed against this child as Herod through Satan's instigation tried to kill the new born King in Bethlehem.

The child was beautiful. Acts vii:20 states he was (literally) "beautiful to God." For *three* months he was hid and then his own mother prepared the ark of bulrushes and laid him in the reeds at the river's brink, in the place of death. The word "ark" is the same as in Gen. vi:14 and the pitch with which it was daubed reminds us likewise of Noah's ark. The dark waters were kept out. It was not alone the natural love of the mother which acted, but faith. "By faith Moses, when he was born, was hid three months by his parents, because they saw that the child was beautiful; and they were not afraid of the King's commandment." (Heb. xi:23.) What faith this was! First they saved the child by faith for three months and then the mother's faith prepared the little casket, the place of safety, and in faith committed the ark of bulrushes to the river's brink. But while faith depends on God's power and trust in God's word, it also fears nothing. They were not afraid of the King's commandment. And God acted as he always will in answer to faith. He guided Pharaoh's daughter to the very spot where the child rested with his sister standing afar off. Her faith did not fully measure up to the faith of the mother; but even this was God's leading. According to Jewish tradition the name of Pharaoh's daughter was Thermoutis. The weeping babe stirred her compassion. And what these tears accomplished! Not the smiling face, but the tear-stained countenance of sorrow, lead to the far-reaching results of deliverance. How it reminds us of Him who was the Man

of Sorrows, who wept and went into the dark waters of death and judgment.

The mother receives her child again, whom she gave up in faith, and then the child becomes the son of Pharaoh's daughter, who gave him the Egyptian name "Moses," which means "Saved from the water." The beautiful faith of Moses' mother here meets its full reward; Satan is confounded; and the marvelous wisdom of God is displayed. Who would have thought that the one who had said, "If it be a son, then ye shall kill him," and, again, "Every son that is born ye shall cast into the river," should have in his court one of those very sons, and *such* "a son." The devil was foiled by his own weapon, inasmuch as Pharaoh, whom he was using to frustrate the purpose of God, is used of God to nourish and bring up Moses, who was to be His instrument in confounding the power of Satan. Remarkable providence! Admirable wisdom! Truly, Jehovah is "wonderful in counsel and excellent in working." May we learn to trust Him with more artless simplicity, and thus our path shall be more brilliant, and our testimony more effective.*

In Egypt Moses received his instruction and education. What followed is more freely revealed by Stephen in his Spirit-given message.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou didst the Egyptian yesterday?—(Acts vii:22-28.)

He had learned the wisdom of Egypt, but not yet the wisdom of God. He manifested zeal for his brethren, but it was not according to knowledge. He attempted a deliverance before the time. Yet it was an action in faith.

*C. H. McIntosh on "Exodus."

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. (Heb. xi:24-26.)

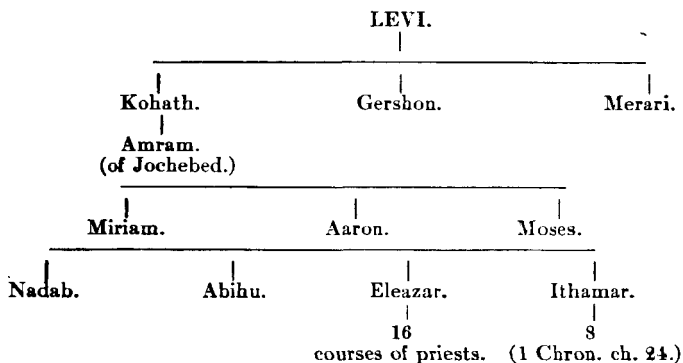
He acted in self will, assuming the office of a judge and leader, without having received the divine call. It was faith, nevertheless, which led Moses into this path and to make this remarkable choice. His heart was filled with deep sympathy for his suffering kinsmen and he yearned for their salvation. He was, however, not received by them; they rejected him. He left the palace and, perhaps, the throne, and came to his own to take up their cause. It all points to Him, who left the glory and came to His own and they received Him not. When Moses came the first time to his brethren to deliver them, "they understood not." (Acts vii: 25.) But they understood when he came the *second time*, as Israel will understand, when He, who is greater than Moses, comes the second time.

He became an exile in Midian and met Reuel. His name also is Jethro (iii:1). Reuel means "Friend of God." He also was a priest, no doubt a true worshipper of God. Moses received a daughter of the Midianite, Zipporah, for his wife. Rejected by his own people, he entered into union with a Gentile. All this is typical. Christ after His first coming, rejected by His own, receives her, who shares His rejection and who will come with Him, when He comes the second time. The church is here indicated.

The forty years spent by Moses in Midian were, as we express it, the best years of his life. He had forty years' training in Egypt, and then the Lord took him aside into His school to train him for the great work for which he had been chosen. In the obscurity of the desert he was prepared to be "a vessel fit for the Master's use." How blessed must have been his experience, away from man, away from Egypt's pleasures, alone with God. Thus the Lord has dealt with all His servants. Elijah came forth out of the wilderness and went back to Cherith; Ezekiel was alone at the

river Chebar. Paul spent his schooling days in Arabia. Blessed are His servants who follow His leading into the desert place, to find their never-failing source of strength in communion with their Lord, who receive their service from Himself, and then go forth to serve.

We give a little diagram of the genealogy of Moses and his brother Aaron.



CHAPTER III.

The Burning Bush. The Call and Commission of Moses.

1. The Vision of the Burning Bush. 1-3.
2. Jehovah Speaks and Calls Moses. 4-10.
3. Moses' Answer. 11, 12.
4. The Name Revealed. 13, 14.
5. The Commission of Moses. 15-18.
6. The Promise. 19-22.

The two last verses of the preceding chapter form the introduction to the great manifestation of Jehovah in the burning bush and the call of Moses. God's time had come. He heard their groaning, He remembered the covenant, and looked upon His suffering people. The scene is at Horeb, called here the mountain of God by anticipation. Moses had become a shepherd, that occupation which the Egyptians despised. (Gen. xlv:34.) It was part of God's training by which he became "very meek above all the men which were upon the face of the earth." (Num. xii:3.) In his shepherd character he is the type of Christ.

The burning bush is the picture of the suffering people, the wretched slaves in Egypt. It was a thornbush. Thorns being the results of sin, it typifies the sinfulness and worthlessness of the people. The fire is the symbol of their suffering and tribulation. It has the same meaning as the "smoking furnace" Abraham saw in his vision. Later God called Egypt the "iron furnace." (Deut. iv:20.) The thornbush, however, is not consumed. All the fires of persecution and tribulation could not consume Israel. In the flame of the fire in the midst of the burning bush the angel of the Lord appeared. This was the secret of the preservation of the bush; God was there and kept them. "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Is. xliii:2). He is with all His people in their affliction; He preserves them and carries them through the fire. But the fire is also the figure of God's consuming and purifying holiness. All that is unholy must be consumed by the fire. "Our God is a consuming fire."

The angel of Jehovah, who addressed Moses out of the burning bush reveals His name. It shows that the Angel of Jehovah (God the Son) is God. He calls Himself the God of Abraham, the God of Isaac and the God of Jacob. The triune God is thus revealed as Father, Son and Holy Spirit. In Abraham as the Father, in Isaac as the Son and in the experience of Jacob as the Holy Spirit. Our Lord quotes these words and silenced with them the unbelieving Sadducees, who rejected the doctrine of resurrection. (Matt. xxii:31, 32.) The words Jehovah spoke to Moses are the expressions of His sovereign Grace. What had they merited? What could they do to secure His intervention? Nothing whatever. They were in Egypt, a lot of miserable slaves, given more or less to idolatry, a sinful people. It was Grace which looked upon them and heard their cry. It was Grace which came down to deliver them. The work of salvation He came to do was all His own work. It foreshadows His coming down in incarnation for the work of salvation. Note the five words: 1. I have surely seen the affliction of

my people. 2. I have heard their cry. 3. I have known their sorrow. 4. I have come down to deliver them. 5. And to bring them up out of the land into a good land. He is ever the same, Jehovah, who changeth not. He ever sees, hears and knows and acts in behalf of His people. He never leaves nor forsakes.

And when the Lord called Moses to send him to Pharaoh to lead His people forth, he answered, What am I that I should go to Pharaoh and that I should bring forth the children of Israel out of Egypt? Forty years before in self-confidence he had undertaken the work and had run before he was sent, and now he had learned humility and his weakness. God answered his confessed distrust with the all-sufficient assurance, "I will be with thee." When He sends forth He goes along to accomplish His own purposes. What encouragement for all who wait on the Lord and conscious of their own weakness, go forth in service.

In response to another question, God reveals *His name*. "And God said unto Moses, *I am that I am*, and He said, Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you." God had made Himself known to Abraham as Jehovah (Gen. xv:7). But here He gives the explanation of His name Jehovah. The patriarchs knew the name Jehovah, but the blessed significance of that name was not known to them. He reveals Himself as the Self Existing One, the I am that I am. He is the One, which is, which was, which is to come. (Rev. i:4.) And this wonderful name of the Unchanging, Living One, the Eternal, the Name unsearchable in its depths is the Name of our Lord who has redeemed us. When about to act in the deliverance of His enslaved people to lead them out and to bring them in, He makes Himself known as the *I am*. "Before Abraham was *I am*." (John viii:58.) Our ever-blessed Lord is the *I am*, who spoke to Moses. And what is Jehovah, the I am for His people? Well has it been said, "Jehovah, in taking this title, calling Himself '*I am*,' was furnishing His people with a blank check, to be filled up to any amount. He calls

Himself *I am*, and faith has but to write over against that ineffably precious name whatever we want."

In verse 15 we have the hint of Jehovah's eternal relationship with His people Israel. He is still and ever will be the God of Abraham, of Isaac and of Jacob. "This is my name *forever* and this is my memorial unto *all generations*." Here is the hope for Israel. He hath not cast them away; He is their God still and His gifts and calling are without repentance.

The commission to Moses follows, and Jehovah telling beforehand that the King of Egypt would not let them go also promises Moses that He would smite Egypt and that when the Exodus takes place, they were not to go empty-handed. This is in fulfillment of a previous promise. (Gen. xv:14.)

CHAPTER IV:1-28.

Moses' Objections. Jehovah's Answer. The Return to Egypt.

1. The First Objection. 1.
2. The Two Signs and Jehovah's Assurance. 2-9.
3. The Second Objection. 10.
4. Jehovah's Answer. 11, 12.
5. Moses' Request. 13.
6. Jehovah's Anger and Answer. 14-17.
7. The Command to Return to Egypt. 18-23.
8. The Event by the Way in the Inn. 24-26.
9. The Meeting of Moses and Aaron. 27, 28.

The division of chapters at this point is unwarranted. Moses' objections reveal his unbelief and self-distrust. Jehovah's patience and condescending grace are blessedly manifested. Moses first expressed his doubt that the people would not believe him and his mission. Though he saw the vision of the burning bush and heard Jehovah's voice, which assured him of His presence and power, yet did he not believe. His former experience with his people, and the fact that generations had passed since Jehovah had appeared to an Israelite must have led him to express this doubt.

The Lord gave him three signs. The rod cast down, which became a serpent; the leprous hand; and the water turned into blood. The first two signs were carried out in Jehovah's

presence. Moses cast his rod on the ground and it became a serpent, and he fled from it. In obedience to Jehovah's command, Moses took the serpent by the tail and it became a rod. The rod Moses held was his Shepherd's rod. It is the emblem of government and power. Moses cast it on the ground and out of his hand the rod became a serpent. The serpent stands for the power of Satan. Egypt (the type of the world) is under the control of Satan. The serpent was worshipped in Egypt. It was used as the emblem of the goddess Ranno and also used as a sign of royalty. The serpent, Satan, had usurped the place of government and power. But Jehovah can deal with the serpent and this is seen by Moses' taking the serpent by its tail so that it became a rod. The sign was to inspire and teach confidence. The sign of the leprous hand teaches another lesson. Sin, typified by leprosy, and cleansing from sin are indicated in this sign. Israel was in a leprous condition, but the power of Jehovah could cleanse his people. When Moses came the first time to deliver his people, they treated him as an outcast; but when he put his hand in his bosom the second time to act the reproach was removed.

The third sign teaches how the blessing, the water of the Nile is to be changed into curse. It is the sign of judgment to come upon Egypt. Moses, in receiving these signs and the power to enact them, is a type of Christ. He will take the rod, the government, into His blessed hand, and then Satan's dominion ends. He will cleanse and restore His people and smite Egypt, the world, with judgment.

Moses' second objection was his slow speech and slow tongue. The same unbelief is here in evidence. Had he but believed "I will be with thee," and that the "I am" would be His tongue and his speech, this objection would never have come from his lips.

How gracious Jehovah's answer: "Now, therefore, go, I will be with thy mouth and teach thee what thou shalt say." Every servant of the Lord, who serves under Him, can appropriate this great promise. And still Moses hesitates. What patience from the side of the Lord! He now makes

another gracious provision. Aaron is to be his spokesman. This for was Moses' humiliation. Then Moses' objections were silenced. Grace is fully illustrated in the call of Moses and how the Lord dealt with him.

Jethro sanctions his return to Egypt. The Lord prepared his way as He always does, when He sends forth His servant. He took his wife and sons, who were still young, for he set them on an ass. This shows that his marriage to Zipporah did not take place immediately after his arrival in Midian. Then he took his rod, which is now called "the rod of God," and the Lord gave him the solemn message to Pharaoh. Israel is to be nationally God's firstborn son. Jehovah's demand is, Let my son go, that he may serve me. God's firstborn is to be brought out of Egypt, where service for God was impossible. Then follows the message of death and judgment for Egypt.

What comes next is closely connected with the message to Pharaoh. There was a stumbling block in Moses' family. Circumcision, which stands for the sentence of death, had not been executed in the case of one of Moses' sons. No doubt Zipporah made objections to this rite and kept her husband back from doing what he knew was imperative. This failure of Moses stood in his way to carry out the divine commission. The hand of the Lord was upon Moses, and he was in danger of being cut off for his sin, for he had been disobedient and yielded to his wife. Then Zipporah is forced to do herself what she hated and the reproach was removed. The words "surely a bloody husband art thou to me," were addressed to Moses. She had been forced, as it were, to purchase him again by the shedding of the blood of her beloved son. She received him back as one who had been in the realm of death and was joined to him anew. It must have been there that Moses brought the sacrifice of separation by sending Zipporah and the sons back to Jethro. (Chapter xviii 2.) What a meeting it must have been which took place between Aaron and Moses. They met in the Mount of God and kissed each other. Compare with Num. **xx:27, 28.**

3. **Moses and Aaron in Egypt.** Chapter iv:29-vii:13.

CHAPTER IV:29—V:23.

Before the Elders and Before Pharaoh.

1. Before the Elders of Israel. iv:29-31.
2. Before Pharaoh, and his Answer. v:1-4.
3. The Increased Oppression. 5-19.
4. Israel's Complaint and Moses' Prayer. 20-23.

The people were willing and believed. Notice they believed *after* the signs were done. Faith was followed by worship. It is almost a constitutional thing with the Jew to see first and then believe. Compare with John xx:26-29.

Then the messengers of God appeared before Pharaoh. This must have been in his capital Zoan. (Psalms lxxviii:43.) Jehovah made of Pharaoh seven demands. They are found in Chapters v:1; vii:16; viii:1; viii:20; ix:1; ix:13; x:3. Satan's power now becomes more fully manifested. Israel is Jehovah's people and He must have His chosen ones out of Egypt and fully delivered. The objects of his love and grace must be completely freed from the miserable slavery of sin and Satan. The typical application as to man's condition as a sinner is so well known that we need not to follow it in detail.

Pharaoh's attitude is that of defiance, though he spoke the truth when he said, "I know not Jehovah." The threat of coming judgments is disbelieved. His answer was increased burdens marked by the most awful cruelty. It was Satan's rage through Pharaoh in anticipation of Jehovah's intervention in the redemption of His people. As far as Israel is concerned this will yet be repeated during the great tribulation. Then Satan's wrath will be great, for he knows his time is short and the Lord will deliver the remnant of Israel. (Rev. xii:12-17.) It is the same in the individual experience. Satan will not let his victims go. When sin and the power of the flesh is felt, then comes the conflict and Satan's rage.

What discouragement for the poor slaves in Egypt! They had rejoiced in faith and worshipped because Jehovah's servants had announced deliverance, and now a darker night had settled upon them; but it was only the harbinger of the

glad dawn of the redemption. They murmured while Moses, deeply perplexed, turned to the Lord in prayer. Moses was a great man of prayer. He cast his burden upon the Lord.

CHAPTER VI:1-27.

Jehovah's Answers. The Genealogy.

1. Jehovah Answers Moses. 1-13.
2. The Genealogy. 14-27.

Moses' "wherefore" and "why," his outburst of impatience, is graciously met by Jehovah. In His answer he speaks more fully of Himself as Jehovah, and what he will do in behalf of His afflicted and oppressed people. I am Jehovah, is His solemn declaration. Note the continued utterances of what He is and what He will do. I appeared unto Abraham; I have heard; I have remembered; I will bring you out; I will rid you out of their bondage; I will redeem you; I will take you to be for me a people; I will be to you a God; I will bring you into the land; I will give it to you for a heritage; I am Jehovah. In Ezekiel, Chapter xxxvi, the reader will find Jehovah's "I will" concerning the future restoration of His people Israel.

No condition is mentioned; for their salvation as well as ours, is "not of works" but of Grace alone. The source of all is His love. (Deut. vii:7, 8.) Salvation is Jehovah's work and not ours. Thus while the patriarchs knew the name of God as Jehovah, the full revelation of Jehovah, working in the gracious performance of His promises, they knew not. Verse 3 means that they did not understand the name Jehovah, though they knew that name. Then follows the record of "the heads of their fathers' houses." He knows them by name. He comes down where the slaves are, and calls them by name, thus identifying Himself with them. And then He knew, as He does now, every groan, every burden, every spot upon which the whip of the cruel taskmaster had fallen. This is the precious lesson of this register of names. No other genealogy is found in Exodus. What a great Redeemer is Jehovah, our Lord Jesus Christ! All praise and glory be to His holy Name.

CHAPTER VI:28—VII:13.

The Renewed Commission. Before Pharaoh Again.

1. Renewed Commission and Renewed Hesitation. vi:28-30.
2. Jehovah's Instructions. vii:1-9.
3. Before Pharaoh. The Sign of the Rod. 10-13.

Once more Moses received his commission, and again he hesitated on account of his poor speech. After all the gracious words Jehovah had spoken he pleads again his weakness. It shows what the unbelieving heart is. Twice Jehovah said that Moses should be a god. A god to Aaron (iv:16) and a god to Pharaoh (vii:1). He received divine authority and power over Pharaoh, while he was to his spokesman Aaron a god, because the Word he uttered to him to communicate to Pharaoh was the Word of the Lord. "And I will harden Pharaoh's heart." This was stated before in Chapter iv:21. Eighteen times we read of the hardening of Pharaoh's heart. However, different words are used in the Hebrew to show an important distinction. One means to "make firm" or "strong." The other, "to make stubborn." These two words show Pharaoh's hardening of his own heart and God's hardening after he continued in his wicked way. After it is five times declared that Pharaoh hardened his heart, then God began His hardening and made Pharaoh's heart stubborn. Pharaoh hardened himself, then God hardened him. Pharaoh had his opportunities and as he refused and continued in unbelief, God made him stubborn. God hardens as a judicial act because man refuses His Word. God never hardens *first* nor compels a man to be an unbeliever. A solemn warning is contained in this. Thousands harden their hearts now, and ere long apostate Christendom will be hardened by God without remedy. (2 Thess. ii.)

Moses' age was 80 years and Aaron's 83 when they spoke to Pharaoh. They are before the monarch to show a miracle. Moses did not use his rod as before the Elders of Israel, but it was Aaron's rod which was cast down and became a serpent. There is likewise another word used for serpent. In Chapter iv:3 it is *Nachash*, the same word as in Gen. iii.

But the word used in Chapter vii is *Thanin*, which the Septuagint translates *Dragon*. This does not show that there were two different records, but that the two events have a different significance. Aaron's rod, which later blossomed, is the type of the Resurrection of the Lord Jesus, the mighty victor over Satan, sin and death. Aaron's rod swallowing the rods of the magicians of Egypt seems to indicate the complete triumph of Jehovah over him who has the power of death.

The question is, was the action of the magicians a real miracle or produced by juggling? Snake charming was carried on in ancient Egypt. However, these magicians were the instruments of Satan, who manifested his power through them. What they did were "lying wonders." The names of two of these endued with demoniacal powers are given in 2 Tim. iii:8, Jannes and Jambres. Such manifestation of demon power is found to-day in Spiritualism and will be fully revealed during the days of Antichrist at the end of this age. (2 Thess. ii:9-12.) Pharaoh's heart was hardened (literal translation) because he wilfully rejected the sign given.

4. The Nine Plagues. The Tenth Judgment Announced.

Chapter vii:14-xi:10.

CHAPTER VII:14-25.

The First Plague.

1. The Plague Announced. 14-19.
2. The Judgment Executed. 20-25.

Nine judgment plagues follow, and after they had passed, the tenth, the great judgment, fell upon Egypt. There are striking and different characteristics of these plagues. Aaron uses his rod in the beginning of the plagues, while Moses stretches out his rod and hand in the last three, not counting the slaying of the firstborn. Some of them were announced beforehand, others were not announced and came without warning. We give them now in their order: 1. Water turned into blood. 2. Frogs. 3. Lice. 4. Flies. 5. Murrain. 6. Boils.

7. Hail. 8. Locusts. 9. Darkness. See Psalm cv:26-36. The process of the hardening of Pharaoh's heart progresses with these judgments till God hardened him completely. After the first plague his heart was hardened (or firm) and deliberately he set himself to do this. Note this process in Chapters viii:15; viii:19; viii:31 and ix:7. When this present age closes with the great tribulation and the vials of God's wrath are poured out upon an unbelieving world, the hearts of the earthdwellers and Christ rejectors will be hardened and thus ripe for the day of wrath. The book of Revelation acquaints us with this solemn fact.

"The plagues of Egypt are founded on the natural features which Egypt presents, so that they are unprecedented and extraordinary, not so much in themselves, as on account of their power and extent, and their rapid succession when Moses simply gives the command. As they are, consequently, both natural and supernatural, they afford both to faith and to unbelief the freedom to choose (in Pharaoh, unbelief prevailed); they are, besides, adapted to convince the Egyptians that Jehovah is not merely the national God of the Israelites, but a God above all gods, who holds in his hand all the powers of nature likewise, which Egypt was accustomed to deify."*

The water of the river Nile was turned into blood. The Nile was worshipped by the Egyptians and now this great river was polluted. Strange that even orthodox commentators can state that the change in the water was a change in color produced by red earth or by a certain water plant. But we know a real change took place, for the water stank and the fish died. Thus the Nile, known as Osiris, became an object of abomination and death. The messengers of Satan imitated this miracle also. This plague lasted seven days.

*J. H. Kurtz,

CHAPTER VIII.

The Second, Third and Fourth Plague.

1. The Demand and the Plague of Frogs Announced. 1-4.
2. The Plague Executed. 5-7.
3. The Request of Pharaoh and the Frogs Removed. 8-15.
4. The Divine Command for the Third Plague. 16.
5. The Plague Executed. 17.
6. The Confession of the Magicians. 18-19.
7. The Renewed Demand. The Plague of Flies Announced. 20-23.
8. The Plague Executed. 24.
9. Pharaoh's Promise and His Refusal. 25-32.

The different demands made of Pharaoh to let God's people go and Pharaoh's objections are of much interest. In Jehovah's demands to let His people go we have God's purpose that His people must be completely brought out of Egypt (the world) and be separated unto Him. Before they could worship and serve Him they had to be delivered from Egypt. It is so with us. Pharaoh is the type of Satan, the god of this age. He made his objections, as Satan makes his opposition to a full and complete deliverance of God's people. Study Pharaoh's objections: Chapter viii:25, he says, "Go ye sacrifice to your God in the land." Then in verse 28 he makes a compromise, but they must not go far away. In Chapter x:9-11 he desired the men to go, but the rest and their belongings were to stay behind. The final compromise is in Chapter x:24. In these objections and compromises we read Satan's attempt to keep His people ensnared with the world and thus hold them under his control and power. How well he has succeeded in Christendom.

If we connect the last verse of the previous chapter it seems it was on the seventh day, the day of rest, the Sabbath, which Israel must have completely forgotten, when the Lord again spoke to Moses and announced the second plague. This consisted of frogs, which proceeded from the worshipped, sacred Nile. The rationalistic higher critics have tried to explain this plague also as a natural occurrence. But they do not explain how it is that they came as soon as Aaron stretched his hand over the waters of Egypt and that they died by the millions after Moses' prayer. Surely Pharaoh was better than the modern day critics, for he acknowledged

at least that it was a miracle of Jehovah. (Verse 8) Frogs were also connected with Egyptian idolatry. One Egyptian goddess called *Hekt* appears with the head of a frog. Frogs stand for unclean things. See Revelation xvi:13. The magicians enabled by Satan's power also imitated this miracle. But with this their power in counterfeiting ceased.

The third plague consisted in lice, or rather "gnats." It came like the sixth and ninth plague, without any previous warning. They smote the dust and divine power for judgment brought out of the dust these tormenting insects. The very soil of Egypt now was turned into a curse. God now restrained the demoniacal powers of imitation and the wicked magicians had to confess, not for the glory of Jehovah, but for their own protection, "this is the finger of God."

The fourth plague was still more disastrous and significant. The appeal was made in the morning. (Jeremiah xxv:4; xxvi:5; xxix:19.) Swarms of flies covered all Egypt. These were not the common house flies, but a more powerful insect, the bite of which was exceedingly painful. There were different kinds of them. He sent divers sorts of flies among them, which devoured them." (Psalms lxxviii:45.) They fastened themselves upon men and tormented them. It was another blow against the idols of Egypt. The beetle was revered as the symbol of creative power and the Egyptian Sun-god had a beetle's head. This plague did not touch Israel. Jehovah showed that Israel is His people. All the terrible punitive judgments did not touch His people. And this was a sign. The word "division" in verse 23 means "redemption." Jehovah is here clearly revealed as the author of the plague judgments. His supreme authority stands out prominently. After the removal of this plague, Pharaoh hardened his heart anew.

CHAPTER IX.

The Fifth, Sixth and Seventh Plague.

1. The Fifth Plague; The Grievous Murrain. 1-7.
2. The Sixth Plague; Boils. 8-12.
3. The Warning Given. 13-21.
4. The Seventh Plague; Hail. 22-35.

In the demand God calls Himself "the Lord God of the Hebrews." (See also verse 13 and x:3.) The fifth plague strikes animal creation. Cattle, such as mentioned in the opening of this chapter, formed the most important part of the wealth of Egypt. Egypt's wealth is therefore stricken. But God waited and warned before He executed this judgment. Jehovah's power sheltered Israel in Goshen and not a beast suffered there. Notice Pharaoh's curiosity. He *sent* to see if Israel had escaped and found that not one had died. What an evidence that the Lord God of the Hebrews is *the* Lord. Yet his heart was hardened.

The next plague came without warning, unannounced. Moses and Aaron sprinkled the ashes of the furnace, and it became a boil upon man and beast. The magicians may have attempted then another counterfeit move, but the boils broke out on them. If they were of the priestly class they had become defiled by the nasty sores. The priests were obliged to be scrupulously clean in everything. The ashes of the furnace have a double meaning. Egypt in its fiery persecution of Israel is called a furnace. Divine retribution now came upon them in the boils, which must have burned as fire. But the furnace may have been the altar in Egypt upon which sacrifices were offered to their god Typhon. Most likely the Egyptians brought such sacrifices to stay the plagues, and now the very thing in which they trusted is turned into a plague. This plague was the first which endangered human life, and therefore the forerunner of the death which Pharaoh would bring upon himself and his people by his wicked opposition.

The seventh plague is ushered in by a solemn warning and more lengthy address to Pharaoh. A very grievous hail is threatened to fall upon man and beast; the hail was to kill all found in the open field. Note verse 16 and compare with Romans ix:17. God dealt with Pharaoh in this way that he might know Jehovah and His power and that through what Jehovah did His name might be made known throughout the earth. Jehovah's holiness, omnipotence, justice, as well as His patience and longsuffering are revealed in these judg-

ments, foreshadowing all future judgments to come for this earth. The report of what Jehovah had done in Egypt spread soon to other nations, and inspired a holy awe. (Exodus xv:14-16.) It was a loving and gracious advice God gave through Moses (verse 19). No doubt there were many Egyptians who believed and escaped. The unbelieving suffered. Divine mercy still lingered. Those of the Egyptians who believed the divine warning must have belonged to the mixed multitudes which went out with Israel. (Chapter xii:38).

The fearful hail was accompanied by fire (lightning) which ran along the ground, and thunderings. These are called in the Hebrew "the voices of God." The tempest is the type of God's wrath in judgment. Hail is mentioned repeatedly in Revelation and there it is called "the plague of hail." (Rev. viii:7; xi:19; xvi:21.) The plagues of Egypt will be repeated on this earth during the great tribulation. Note Pharaoh's confession, which shows that this plague had made a deep impression on him (Verse 27). Pharaoh used the name of "Jehovah" and the name of God (Elohim). "Intreat Jehovah that there be no more voices of God" (literal rendering). What a desperately wicked thing the human heart is. He sinned more after this than before.

CHAPTER X.

The Eighth and Ninth Plague.

1. The Eighth Plague; Locusts. 1-17.
2. Pharaoh's Renewed Confession and Refusal. 18-20.
3. The Ninth Plague; Darkness. 21-26.
4. Pharaoh's Anger. 27-29.

The eighth plague is introduced by another warning; the ninth came without it. As a result of the eighth plague, Pharaoh confessed his sin against God and against Moses and Aaron; but after the ninth plague drove Moses from his presence and threatened the divine messenger with death.

Locusts covered the face of the whole earth and every green thing was destroyed. On the ravages of the locusts we find a vivid description in the Book of Joel. Locusts are typical of God's punitive judgments. The locusts plague

was aimed to show the impotence of the Egyptian god Serapis, in whom the Egyptians trusted as the protector against the locusts. Locusts are likewise mentioned in a symbolical way in Rev. ix:1-12.

In the ninth plague, darkness covered Egypt for three days. Beautiful must have been the vision of the land of Goshen. Out of the dense darkness the light shone brightly in the miserable abodes of the children of Israel. "All the children of Israel had light in their dwellings." Note again the Book of Revelation, chapter xvi:10, 11.

The sun as the source of light was worshipped in Egypt. If *Menephtah* was the Pharaoh of the Exodus, as some hold, this plague has a special significance. A sculptural image of this Pharaoh is preserved. His hand is outstretched in worship, and underneath stand in hieroglyphics these words: "He adores the Sun; he worships Hor of the solar horizons." Suddenly darkness, which could be felt, came upon Egypt. Pharaoh and all Egypt learned now that their idols were helpless. Darkness is the withdrawal of light. It stands for the solemn truth of the forsaking of God.* God was about to abandon Egypt, the darkness was the herald of it. All Egypt was to be plunged into the severest of all judgments, the death of the firstborn. This darkness was God's final appeal to repentance. For three days they were shut in and all business was suspended. Rich and poor, King and beggar, the learned and the ignorant, all classes were shrouded in that awful darkness. The suspense must have been frightful. What was to come next? God waited, and in that silence and darkness appealed to their conscience. How slow God is to judge; it is His strange work. In infinite patience He waited before He dealt the final blow to Egypt. Thus He waits now and warns till at last His patience ends and His threatened judgments sweep the earth. The last objection and compromise by Pharaoh is found in verse 24, but Moses answered "not an hoof shall be left behind." Jehovah's

*We may well think here of the darkness which enshrouded the cross and the unfathomable cry of our Lord, "My God, my God, why hast Thou forsaken me?"

demands and purposes concerning the completest separation from Egypt stand and must be literally executed.

CHAPTER XI.

The Tenth Plague Announced.

1. God's Word to Moses and to the People. 1-3.
2. The Tenth Plague Announced to Pharaoh. 4-8.
3. Pharaoh's Unbelief and his Heart Hardened. 9, 10.

In Chapter x:29 we hear Moses say to Pharaoh, "I will see thy face again no more." In this chapter, however, we hear him address Pharaoh once more concerning the tenth plague judgment. The announcement made to Moses and recorded in the first verse of this chapter occurred before the interview of the previous chapter and verses 4-8 in Chapter xi is the continuation of Moses' address to Pharaoh after he had spoken the words in Chapter x:29. The eleventh chapter is therefore a supplement to the tenth. The command to ask (this is the correct word, borrow is incorrect) of the neighbors jewels of silver and gold had already been given in Chapter iii:22. The death of all the firstborn in Egypt is announced to Pharaoh. A great cry shall be throughout all Egypt, but Israel should also be exempt of this last plague as the previous plagues were not shared by them. "Not a dog shall point his tongue (literal translation) against Israel;" promising perfect rest and peace in the coming night of death and sorrow.

Verses 9 and 10 mark the close of Moses' interviews and negotiations with Pharaoh, which began in Chapter vii:8. The right rendering of verse 9 is "And the Lord had said unto Moses." Moses left Pharaoh in a great anger. Judgment was now ready to fall.

5. Redemption by Blood. The Passover and the Law of the Firstborn. Chapter xii-xiii:16.

CHAPTER XII.

The Passover Instituted and Kept. The Death of the Firstborn and the Exodus.

1. The Passover Instituted; the Feast of Unleavened Bread. 1-20.
2. The Command Given to the People and Obeyed. 21-28.
3. The Death of the Firstborn in Egypt. 29, 30.

4. The Departure of the Children of Israel. 31-36.
5. From Rameses to Succoth. 37-39.
6. The Fulfillment of the 430 Years. 40-42.
7. The Ordinance of the Passover. 43-51.

This is the birth chapter of Israel as a nation. The birth-pangs are about over and the deliverance is at hand. The first thing announced is the change of the year (Verses 1, 2). A new beginning is made with the deliverance out of the house of bondage; the past is left behind and blotted out. This is typical of the new birth of the individual. The month which marks this new beginning is *Abib*, the "green ear" month, because the corn was then in the ear. After the captivity it was called *Nisan*. (Neh. ii:1; Esth. iii:7.) It is our April.

Verses 1-14 give the instructions concerning the Passover, and verses 15-20 those concerning the feast of unleavened bread. The Passover Lamb is a most blessed type of the Lord Jesus Christ in His work. He is the Lamb of God and our Passover. (John i:29; 1 Cor. v:6, 7; 1 Peter i:18,19.) The chapter is extremely rich in typical foreshadowing and spiritual truth. The spotless character of our Lord is indicated in that the lamb had to be without blemish. Taken out, separated, and a male; all has a meaning. For four days the lamb had to be set aside before it was to be killed. This was done to discover if there would be a flaw, some defect in it, which would unfit the lamb for the sacrifice. Here we are reminded of the four Gospel records in which the holy, spotless life of Him is told out who gave His life for a ransom. The lamb was to be killed by the whole congregation, even as it was with Christ. It was to be killed "between the evenings." That is between noon and the night, the afternoon; that is when Christ died. And what more could we say of the roasting with fire and other instructions, which all foreshadow the death and suffering of the Lamb of God? We call attention to the fact that Satan did not want to have the Lord Jesus put to death on the Passover feast. Satan knew He was the true Lamb, and he tried to prevent His death at the predicted time. (Matt. xxvi:5; Mark xiv:2.) But the Lamb of God, the true Passover, died at the very time appointed, thus fulfilling the Scriptures.

The shedding of the blood and its application is the prominent thing in the Passover. The word "*Pesach*" means to "pass through," and "to pass over." God passed through Egypt in judgment; it was also liable to fall upon the people Israel. They were guilty before God and had deserved the same judgment which was about to fall upon Egypt. But Jehovah provided a sacrifice and in the shed blood a shelter and complete deliverance. The blood secured all they needed as a sinful people and as it was sprinkled in obedience to Jehovah's command perfect peace and rest was obtained. "When I see the blood, I will pass over you." The Blood was the token for Jehovah. They were not to see the Blood, but He in passing through saw the blood. *Faith* in what Jehovah had said and what had been done gave peace to all in the dwellings. The Blood of Christ is thus blessedly foreshadowed. Peace has been made in the blood of the cross. Upon the Lamb of God, the holy substitute, the sentence of death was executed and now whenever God sees the blood there He passes by, no more condemnation, but perfect justification. Wherever there is faith in the blood, there is the enjoyment of perfect peace. The blood of the Lamb and the assuring word of Jehovah, "When I see the blood I will pass over you," were the solid foundations of Israel's shelter and peace in that awful night of death and judgment. And they are our solid foundations too. We quote helpful words from another.*

"While outside the house the blood of atonement spoke to God, to whom it was addressed; inside He provided that which was to satisfy *them*, and enable them for that path with Him upon which they were now so shortly to go forth. The lamb is theirs to feed upon, and God is bent upon their enjoying this provision of His love. The lamb, too, must all of it be eaten. If the household were too little for the lamb, (we read nothing of the lamb being too little for the house,) then, says the Lord, let him and his neighbor next unto his house take it. God would have Christ apprehended by us.

*Numerical Bible, Vol. I, p. 172.

He would have our souls sustained, and He would have Christ honored. We are to *eat*—to appropriate to ourselves what Christ is; and what we appropriate becomes, in fact, part and parcel of ourselves. This laying hold of Christ by faith makes Christ to be sustenance indeed to us, and Himself to be reproduced in us.

“Death God ordains as the food of life; and it is as sheltered and saved from death that we can feed upon death. It is not merely vanquished and set aside; it is in the cross the sweet and wonderful display of divine power and love in our behalf, accomplished in the mystery of human weakness. Death is become the food of life, and the life is life eternal.”

The eating of the Passover Lamb (verses 9–11) is full of meaning. It is the type of feeding upon Christ, occupation with His blessed Person. And that is what we need to keep our feet in the way of peace.

The feast of unleavened bread is mentioned next. Leaven means corruption; it is the type of sin. The lesson of holiness, which God looks for in His redeemed people, is here before us. The old leaven must be purged out. The leaven of malice and wickedness must be put away. (1 Cor. v:6–8.) We are delivered from the power of indwelling sin. Saved by grace our calling is to holiness. Spiritually to keep the feast of unleavened bread means to live in the energy of the new nature and that is the walk in the Spirit. The bitter herbs mentioned in verse 8 with the unleavened bread speak of self-denial and self-judgment. The terrible judgment fell that fourteenth day, or between the fourteenth and fifteenth day of Abib. All Jehovah had announced in judgment was literally carried out. There was not a house where there was not one dead. So God will yet put all His predicted judgments for this age into execution and a hardened world will find out the truth of His word.

Then the Exodus took place, and they left with the riches of the Egyptians. The whole experience of Israel in Egypt and their deliverance is typical of their coming final and glorious deliverance.

From Rameses (City of the Sun) the city of earthly splen-

dor, they went to Succoth, which means "booths." There pilgrim character is now brought out. The wilderness begins. Redemption by blood makes us pilgrims and strangers, for we are no longer of the world, though we are in it. The mixed multitude came along. They were Egyptians stirred up by the mighty judgment events, which had taken place. (Num. xi:4; Neh. xiii:3.) They became a snare to the Israelites.

A word on verses 40 and 41 will terminate these brief annotations of this remarkable chapter. The 430 years' sojourning does not mean that it was 430 years since Jacob and his sons had come to Egypt. "The self-same day" means the fifteenth day of the seventh month; it was the day on which Abraham left Ur to go forth in obedience to the Divine command.

CHAPTER XIII:1-16.

The Sanctification of the Firstborn.

1. The Separation Commanded. 1, 2.
2. Remember this Day; the Memorial. 3-10.
3. The Separation of the Firstborn. 11-16.

The firstborn had been delivered in a special manner in Egypt and because Jehovah had delivered them they were to be sanctified unto Him. There is an inseparable connection between redemption and holiness. What the Lord has redeemed He claims for Himself. Here we have a definition of sanctification; it is separation unto God. But let us notice that salvation out of the house of bondage is the foundation of all. The same order is more fully revealed in the New Testament. In Romans iii-v:11 we read of our salvation corresponding to the type in Exodus xii and that is followed by the exhortation to holiness, separation unto God. (Chapter vi.) We are saved unto holiness. The blood of atonement has sanctified us unto God. The more we realize this great redemption by Blood, the more we shall yield ourselves and our members unto God.

Upon verse 9 and 16 as well as Deut. vi:4-9 and xi:13-21 the Hebrews have built their ordinance of the phylacteries. They use leather strips with some Scripture verses contained in a small box. These they put at certain times when they pray upon their hand and forehead. Thus they try to fulfill these words literally. It is only an outward ceremony and corresponds to certain usages in ritualistic Christendom. They were to retain those commandments in their hearts and practise them as well. The ass is especially mentioned. Why? It is an unclean animal and used here to show that unredeemed man is on the same level with the ass and must either be redeemed or die.

6. Redemption by Power. Chapter xiii:17-xiv:31.

CHAPTER XIII:17-22.

From Succoth to Etham.

1. God's Leading. 17-18.
2. Joseph's Bones Carried Away. 19.
3. The Pillar of Cloud and the Pillar of Fire. 20-22.

Jehovah now begins to lead His redeemed people forward. God chose their way for them, as He chooses the way for us. He was with His people, therefore He led them in His way. If His people are in His way He is with them and all is well. If we are not in His way He cannot be with us in the fullness of His power. What grace and tenderness is revealed in the fact that the Lord did not permit them to go through the land of the Philistines! They had to learn lessons in God's way, which they could never have learned in the shorter way through the land of the Philistines. (Deut. viii:2-4.) He wanted them to escape trials and other experiences which might discourage them. Nor were they fitted for the warfare which would have resulted from the journey through the country of the Philistines. He would not suffer to have them tried above that they were able to bear. He deals thus with all His people. "But God is faithful, who will not suffer

you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." (1 Cor. x:13.)

It was Moses who took the bones of Joseph with him. They must have rested in a magnificent sarcophagus known to Moses. Joseph's request was not forgotten. It may have been the word, which Israel remembered in the house of bondage; they did not lose sight of the fact that redemption had been promised and that Joseph had looked forward to it. (Gen. 1:25.) "And as the people bore his honored ashes through the desert, these being dead spoke of by-gone times, they linked the past and the present together, they deepened the national consciousness that Israel was a favored people, called to no common destiny, sustained by no common promises, pressing toward no common goal."*

The pillar of cloud and of fire was the outward sign of Jehovah's presence with His people. By day and by night He guarded and led His people. The Keeper of Israel does not sleep nor slumber. He journeys along with them. It was but one pillar and Jehovah was present in it. (Chapter xiv:24.) The glory of the Lord appeared in that cloud (xvi:10; xl:34; Num. ix:15). That Glory cloud filled Solomon's temple and was seen retreating and returning to heaven. (Ezek. xi:22-25.) It will be seen again when the King comes back from heaven's glory and His glory will be established over Jerusalem. (Isaiah iv.) The sign of the Son of Man may be the Shekinah cloud.

CHAPTER XIV.

The Pursuit of the Enemy and Redemption by Power.

1. The Coming of Pharaoh Announced. 1-4.
2. The Pursuit and Israel Troubled. 5-12.
3. Moses Speaks to the People. 13-14.
4. The Lord Speaks to Moses. 15-18.
5. The Passages through the Red Sea. 19-22.
6. The Egyptians Overthrown. 23-29.
7. The Great Work Accomplished. 30, 31.

While the marching host of Israel was ignorant of Pha-

*Bishop G. A. Chadwick.

araoh's device and the threatening danger, Jehovah's eye was watching every move the enemy made. He knew what Pharaoh would do and Jehovah had planned how to deliver Israel completely by His power from the Egyptians. That Jehovah might be honored upon Pharaoh and all his host, He told His people to encamp in a place which made their position, from a human standpoint, almost hopeless. They were hemmed in by mountains and the sea was in front of them and behind them the Egyptian host was soon to appear. Only the outlook upward to heaven was unobstructed. From there help had to come. Pharaoh appeared to bring them back into bondage. Then the unbelief of the redeemed people, whom Jehovah had so marvelously led forth, is manifested. Though their lot had been so severe in Egypt and Jehovah's power upon Egypt had been seen in the terrible judgments, yet they regretted that they had left Egypt. It was unbelief. They feared that the God who had taken such pains to deliver them out of Egypt, who had led them out and was visibly present with them, would now abandon them, so that they would die in the wilderness. How many Christians give way again and again to such an unreasonable doubt. "Unbelief leads to interpret God in the presence of the difficulty, instead of interpreting the difficulty in the presence of God. Faith gets behind the difficulty and there finds God in all His faithfulness, love and power."

Verses 13 and 14 are the words to faith. The Lord was now taking up their case and fighting their battles. It was no longer the question of Pharaoh and Israel, but Pharaoh and Jehovah. But notice the words are Moses' words, as given to Him by the Spirit of God. After he had spoken them and assured the people that all their enemies were to be wiped out, he began to pray, for the Lord said to him, "Wherefore criest thou unto Me?" This is followed by the command to go forward, to stretch out the rod over the sea and the assurance that the sea would be divided so that they should pass through to the other side.

In verse 19 we learn that the Angel of God—that is Jehovah—who went before the camp of Israel, removed and went

behind them. Thus the pillar of cloud descended between them and their enemies; they were involved in the deepest darkness, while Israel had light throughout the night. Moses did according to the word of the Lord. The east wind from the Lord caused the sea to go back; a strong wind, which blew all night, divided the sea. Higher Criticism has tried to explain this miracle as a natural occurrence, but they overlooked the fact that on the right and on their left the waters were a wall. It was a grave, so to speak, into which Israel passed, when God's power had made the way through it. It was faith which led them through. "By faith they passed through the Red Sea as by dry land; which the Egyptians assaying to do, were drowned." (Hebrews xi:29.)

When Pharaoh and his army followed to pursue them, Jehovah acted in judgment. "In the morning watch Jehovah looked unto the host of the Egyptians through the pillar of fire." It was not "a thunderstorm" which confused them, but they saw the Lord in His majesty and the fearful judgment overtook them after Moses had stretched out his hand over the sea. The overthrow of the Egyptians came "when the morning appeared." Not one of them remained, but Israel saw the Egyptians dead upon the seashore.

This great deliverance by the power of God has many lessons. It foreshadows the future judgment which is in store for the enemies of Israel, when the Lord "in the morning watch" looks upon them. Greater still are the typical lessons in connection with our redemption in Christ. The Red Sea is a type of the death of Christ. Deliverance from sin by being dead with Christ is the aspect which the Red Sea passage illustrates. It is the truth so fully brought out in Romans vi, vii and viii. When Israel had passed through the Red Sea and reached the other side, we have a type of resurrection. Dead with Christ and risen with Him; our old enemy is gone, and we can look upon our enemies as dead. Many pages of annotations could be given in following this story. We must leave the fuller application to our readers. Victory is on our side. Redeemed by blood, God's power is with us, the power of His Spirit, who is given to us

of God. We are not asked to fight our enemy, the old man, or to subdue him. God has done this for us in the death of Christ.

7. The Song of Redemption.

CHAPTER XV:1-21.

1. Jehovah Acknowledged and Praised. 1-2.
2. The Victory Celebrated as His Victory. 3-10.
3. His Holiness Praised. 11-13.
4. His Enemies Tremble. 14-16.
5. Thou Shalt Bring Them in. 17-18.
6. The Judgment and Salvation. 19.
7. The Women Chorus. 20-21.

This is a great chapter. It is the first song in the Bible. In Egypt was no singing for Israel but only weeping and groaning. Nor did they sing in Bablyon. (Psalm cxxxvii:2-4.) There is to be a future song for Israel in connection with their coming great deliverance. (Isaiah xii.) Moses sang this song. It is his first song; his last song is that great prophetic outburst recorded by him in Deut. xxxii. The song of Moses, the servant of God, is mentioned in Rev. xv:3.

This whole song breatheth the spirit of praise and worship. The destructive criticism has not left this song unchallenged. They object to it on account of the prophetic utterance in verses 17 and 18, as if this were impossible to say at that time, thus ruling out the inspiration by the Holy Spirit. A closer study of this song will be very profitable. Note the expression "*Jehovah is a man of war.*" This foreshadows His incarnation and His coming as the mighty King, who conquers his enemies. (See Psalm xlv:3; xlv:8-9; Isaiah lxiii:1-7; Rev. xix:11.) The whole song is prophetic. What Jehovah has done in the judgment of His enemies and the complete deliverance of His people that He will do again. It is interesting to compare this outburst of praise in which Miriam* (Mary) and the women joined with the song of praise of Hannah (1 Sam. ii:1-10), the praise of the Mother of Our Lord Mary, in Luke i:46-55, and Zechariah's words in Luke i:68-

*Miriam is significantly called "Aaron's sister," not Moses'. She could not rank with Moses. Leadership did not belong to her. She was subordinate to Moses, as Aaron was.

79. The whole atmosphere of Exodus xv:1-21 is that of praise and adoration, joy and victory; such is yet in store for the earth and for Israel, when that goal is reached, of which verse 18 speaks, "Jehovah shall reign forever and ever."

Exodus xii foreshadows our deliverance from the guilt of sins (Romans i-v:11). Chapter xiii teaches God's claim on those He has delivered, which is separation unto Himself. Chapter xiv tells in type of our deliverance from the power of sin. The song of redemption contained in Chapter xv points us to the beautiful ending of Romans viii, the song which every delivered believer can sing (Romans viii:31-39.)

II. The Journey Towards the Promised Land; Israel at Sinai.

Chapter XV:22-XL.

1. The Experiences in the Wilderness. Chapter xv:22-xviii:27.

CHAPTER XV:22-27.

In the Wilderness of Shur.

1. Marah. 22-26.
2. Elim. 27.

They went out into the wilderness of Shur. Shur was a great wall of protection which Egypt had erected. The surrounding country was called by that name. The trials of the wilderness journey at once begin; typical of our passage as redeemed ones through this world. Redemption has for a consequence the wilderness. We are in Christ crucified unto the world and the world unto us. The bitter waters are the first wilderness experience of the nation. It is a hint of what their subsequent history would be. Naomi in the Book of Ruth called herself "Mara." "Marah," the bitterness, is the perfect picture of the world under sin and death. Then came the first wilderness murmuring. Six more are reported in Exodus and Numbers; Exodus xvi:2; xvii:2, 3; Num. xi:33, 34; xiv:2; xvi:41; xxi:5. God had a remedy. The tree is typical of the cross. The tree was not discovered by Moses, but by Jehovah. Christ went into the deep, dark waters of death; by Him the waters were made sweet for those who believe on Him. Now the bitterness of death is passed, and if we find the bitterness in the world through which we pass as pilgrims and strangers and we follow the path which He went while in the world, then murmuring will be forever excluded if the heart sees Christ and following in His steps, looks upon every bitter experience as the fellowship

of His sufferings. Compare the tree for healing with Rev. xxii:2.

In verse 26 Jehovah speaks of Himself as "*Jehovah Ropheka*," the Lord thy Healer. The bitter waters showed them that they needed Jehovah in the wilderness as much as they needed Him in their deliverance from Egypt and Pharaoh's power. And now He offers Himself as their Healer. He takes gracious care of His people while they follow Him in the path of obedience. Some have pressed this promise to such an extent that they say sickness in a Christian is the result of direct disobedience; a Christian has no need of being sick, etc. This is wrong, and has led into theories which are far from sane and scriptural.

Marah is followed by Elim with its twelve wells of water and seventy palm trees. A beautiful oasis in the desert, giving them a foretaste of Canaan. What a place of refreshing and peace it must have been. So in our experience many a Marah is followed by an Elim, as the cross is followed by the crown. Elim means "trees," and they must have been of luxuriant growth, planted by the wells of waters. So Israel after their Marah experience, when Jehovah has forgiven their sins and healed all their diseases, in the day of their future blessing and glory, will be like trees planted at the water brooks and will draw water out of the wells of salvation. (Is. xii:3.)

CHAPTER XVI.

In the Wilderness of Sin.

1. The Renewed Murmuring. 1-3.
2. The Bread from Heaven Promised. 4-10.
3. The Promise Fulfilled. The Quails and Bread Given. 11-14.
4. Instructions Concerning the Gathering. 15-18.
5. The Manna Corrupted. 19-21.
6. The Manna and the Sabbath. 22-31.
7. The Manna kept for a Memorial. 32-36.

After they removed from Elim, they encamped by the Red Sea. (Num. xxxiii:10.) They came into the wilderness of sin. The Hebrew word means "thorn," the bush in which Jehovah had appeared to Moses in the Hebrew is "*Sineh*," a

thornbush. The second murmuring takes place. This gives a deep glimpse into the desperately wicked condition of the human heart. God had brought them out of the house of bondage; they wished themselves back. God had sheltered them beneath the blood; they wished the judgment might have carried them away. They were ready to leave the ground of redemption, guided by Jehovah, and turn back to Pharaoh to become slaves once more. What infinite patience and grace the Lord manifested toward them. All this is repeated in the lives of many believers. It need not to be so and it will not, if Christ and the redemption we have in Him as well as our glorious inheritance which is before us, is a reality in our lives.

Heaven offers now to minister to the daily need of such a people. The glory of the Lord was seen again out of the cloud. (Verse 7, 10.) The bread from Heaven was given. It is described as small in size, round, white like coriander seed, like wafers made with honey and hard. Rationalists have tried to explain the giving of this bread in a natural way. In a certain part of the desert is found a tree from which exudes at certain times an eatable gum and falls to the ground in the form of small cakes; this, it is claimed, explains the Manna. But they do not explain how it is that the Israelites received the Manna in every part of the desert, that they received it in such immense quantities that the hundred thousands were fed by it and it lasted for forty years. It ceased as miraculously as it was given. (Josh. v: 12.) The word "Manna" is from the Hebrew "Man-hu," the question, "What is that?" It is designated as the bread from heaven. (Psalm lxxviii:24; cv:40.) Our Lord speaks of it as the bread from heaven in John vi, a chapter which is of importance in connection with the typical meaning of the Manna. But quails were given first and in the morning the dew, and after it arose, the Manna. The quails and the Manna are both the types of Christ, the food for God's people. The dew after which the Manna is seen, speaks of the Holy Spirit, who ministers Christ. Each gathered the bread which had come down according to his eat-

ing. Each got what he wanted, and not more. So Christ meets the need we have of Him if only our need of Him were greater and felt more.

It could not be hoarded up, but had to be gathered every morning. We must feed on Christ daily in living faith. Yesterday's experience and enjoyment cannot feed us to-day. We must gather afresh, and let the dew, the Holy Spirit, minister Christ to our hearts. Many live on past experiences, and become puffed up. Stagnation and corruption follow. The Sabbath is mentioned in connection with the Manna and it is the *first time* that the Sabbath for Israel as a nation is spoken of. To feed on Christ, the bread from heaven, means rest for the soul. The keeping of the Manna in the golden pot (Heb. ix:4) tells us of what our Lord said concerning the bread from heaven, "He that eateth of this bread shall live forever." The true Manna endureth to eternal life and we shall eat in His own presence in glory "the hidden Manna." (Rev. ii:17.)

CHAPTER XVII.

At Rephidim.

1. The Water from the Rock. 1-7.
2. The Conflict with Amalek. 8-16.

From Sin they went to Dophkah and Alush before they came to Rephidim. (Num. xxxiii:12, 13.) Again there was no water and Moses feared they might stone him. Without following the historical record we point out some of the most interesting lessons of the two events at Rephidim. The Rock is a type of Christ. Jehovah stood upon the rock to be smitten, even as "God was in Christ." (2 Cor. v:19.) The smiting by the rod, used in judgment upon the river of Egypt, is the type of the death of Christ. There could be no water till the rock was smitten. There could be no water till Christ had died. The water from the cleft rock is the type of the Holy Spirit, who was given as the result of the finished work of Christ. Exodus xvi and xvii go together and John vi and vii go together likewise. In Exodus xvi we find the Manna and in John vi the bread of life. In Exodus

xvii the water out of the rock, the type of the Holy Spirit; in John vii the Lord Jesus announces the coming gift of the Holy Spirit. "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive; for the Holy Spirit was not yet given, because that Jesus was not yet glorified." (John viii:37-39.) "They drank of that spiritual Rock that followed them, and that Rock was Christ." (1 Cor. x:4.)

The first conflict followed. There was no conflict at the Red Sea, but immediately after the water had been given in such wonderful abundance, Amalek appeared. Amalek is the type of the flesh. The conflict illustrates Gal. v:17. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary, the one to the other, so that ye should not do the things ye would." The flesh and its lusts, which war against the soul, (1 Peter ii:11) are represented by Amalek. And Amalek attacked Israel, and Israel, Amalek. The attack was made when Israel in unbelief had asked, "Is the Lord among us or not?" Even so, when God's people do not reckon in faith with the presence and the power of the Lord the flesh rises up; but if we walk in the Spirit we shall not fulfill the lusts of the flesh.

Joshua is here mentioned for the first time. He was twenty-seven years younger than Moses, that is fifty-three years. He is the type of the Lord Jesus Christ, the captain of our salvation. Moses, on top of the hill, represents Christ risen from the dead and at God's right hand, to appear in the presence of God for us as our advocate. Aaron and Hur at Moses' side typify His priesthood of loving sympathy and His righteousness. ("Hur" means "white," the color used for righteousness.) But the hands of Christ never hang down. He ever liveth and intercedes for us.

Amalek is not destroyed and the flesh is not. Amalek's end comes when Christ comes. (See Num. xxiv:17-20.) The conflict with Amalek, the flesh, continues as long as we are in the body.

In verse 14 we have the first command to Moses to write. Not so long ago critics claimed that writing at Moses' time was unknown. The tablets of Lachish and Tel-el-Amarna have silenced this foolish assertion. The memorial altar, "Jehovah Nissi," the Lord is my banner, tells us of victory. "The assurance of victory should be as complete as the sense of forgiveness, seeing both alike are founded upon the great fact that Jesus died and rose again. It is in the power of this that the believer enjoys a purged conscience and subdues indwelling sin. The death of Christ having answered all the claims of God in reference to our sins, His resurrection becomes the spring of power in all the details of conflict afterwards. He died *for* us, and now He lives *in* us. The former gives us peace, the latter gives us power."

CHAPTER XVIII:1-27.

Moses and Jethro.

1. The Coming of Jethro. 1-5.
2. Moses' and Jethro's Communion. 6-12.
3. Jethro's Advice. 13-23.
4. Moses' Action. 24-27.

This chapter concludes the first section of the second part of Exodus. We have in it a beautiful dispensational foreshadowing of things to come. God had redeemed Israel, delivered them from Pharaoh's host, manifested His power and had given them victory. The priest of Midian, a Gentile, now comes, having heard all that Jehovah had done for Moses and for Israel, his people. Zipporah, Moses' wife, and his two sons are with him. What a happy reunion. And there was praise unto Jehovah from the lips of the Gentile as well as burnt offering and sacrifices for God. It foreshadows what will take place when Israel is finally restored and delivered. Then the Gentiles will come and "many nations shall be joined unto the Lord in that day." (Zech. ii:11.) Read Jeremiah xvi:14-21. First Jehovah's power in the restoration of His scattered people is mentioned; then the coming of the Gentiles is announced. "The Gentiles shall come unto thee from the ends of the earth."

Moses judging, and the faithful men, fearing God, judging with him, may well remind us of that day, when He who is greater than Moses will judge the earth in righteousness. Then we shall have share with Him. "Do ye not know that the saints shall judge the world?" (1 Cor. vi:2.)

What Grace is and Grace has done and will do is the most beautiful and precious revelation of Exodus up to the end of the eighteenth chapter. Jehovah took notice of the poor slaves. He heard their cry. He sent them a deliverer. He smote Egypt with great tribulation and judgment. He sheltered His people under the blood. He led them forth as His redeemed people. Their enemies perished through his power and brought them through the Red Sea. He gave them bread from heaven and water out of the rock. Victory was on their side and the Glory of His Name extended to the Gentiles. But over our brief and imperfect annotations we have to write, "Not the half has been told."

2. At Sinai. The Covenant and the Law. Chapter xix-xxiv:18.

CHAPTER XIX.

Israel at Sinai. The Covenant.

1. Israel before Mount Sinai. 1, 2.
2. The Covenant and Calling of Israel Stated. 3-6.
3. The Covenant Accepted. 7-15.
4. The Glory of the Lord at Sinai. 16-25.

Sinai is mentioned 31 times in the Pentateuch and only three times more in the rest of the Old Testament. In the New Testament the word occurs only in Acts vii:30, 38 and Gal. iv:24, 25. The place where the law was given is a barren wilderness of high towering rocks. Moses went up to God and Jehovah reminded the people first of all of His gracious dealing with them. Then He revealed His purposes concerning them as a nation. They were to be His peculiar treasure above all people and to be unto Him a kingdom of

priests and an holy nation. This purpose is founded upon a theocracy, that is, He Himself would reign over them as King. For this He must ask obedience from them. How else could they be a kingdom of priests and a separated people, unless they harkened to His voice and kept His covenant? But it is still the purpose of Grace. Jehovah in His Grace would make all this possible if they had received it. The Law which followed, with its principle, obedience, as the place of blessing, never led to the realization of Israel's calling, nor ever will. When at last Israel becomes the kingdom of priests, it will be through Grace and not of works.

It was a fatal thing, which all the people did when they answered together, "all that the Lord hath spoken we will do." It was a presumptuous declaration, which sprang from self-confidence and showed clearly that they had no appreciation for that Grace which had visited them in Egypt and brought them hitherto. They had received grace, they needed grace. With the vow they had made, they had put themselves under the law. The legal covenant had its beginning with the rejection of the Covenant of Grace, and the legal covenant ends with the acceptance of Grace. God permitted all this for a wise purpose. For what the Law serves, why it was given, is fully answered in the New Testament. (See Romans vii and Galatians iii.) In this we cannot enter here.

At once the scene changes. The character of the Law they had chosen and its ministration unto death is manifested in the outward phenomena of clouds and darkness and in the first mention of death since they had left Egypt. "Whosoever toucheth the mount shall surely be put to death." On the *third* day the Glory of the Lord appeared. The thunders, lightnings, the trumpet, the trembling of the mountain, the voice of God, which accompany the manifestation of Jehovah, may be traced throughout the Bible. All this will be repeated in His glorious Second Coming. (Deut. xxxiii: 1-3; 1 Sam. ii:10; Psalm xviii:7-16; Heb. iii; Rev. x:4, etc.)

CHAPTER XX.

The Covenant Revealed.

1. The Ten Commandments. 1-17.
2. Jehovah's Gracious Provision. 18-26.

This law covenant is now stated. It was given three times. First orally here, when God spake all these words. Then in Exodus xxxi Moses received the tables of stone, "written with the finger of God," the same finger which later wrote on earth in the sand. (John viii.) The first tables were broken and Moses was commanded to hew two tables of stones upon which Jehovah again wrote the ten commandments. (Ex. xxxiv:1.) This law was given to Israel exclusively, which is seen in the opening word. The voice of God spoke these words so that the people heard Him speak. In what sense the law was given by the ministration of angels (Acts vii:53; Gal. iii:19; Heb. ii:2) is not revealed here. Our Lord has divided the ten commandments into two sections. The first three go together and speak of duties towards God and the seven which follow of duties towards our fellowmen. And He who gave this law expounded the law and filled it full when He appeared on earth in humiliation. And after He lived that holy life on earth He went to the cross and the curse of the law rested upon Him. (Gal. iii:13.) The law given in these commandments shows man's condition. Most of the commandments are negative, "thou shalt *not*." It is a prohibition of the will and natural tendency of man. Man is a sinner, and the law was given to make a full demonstration of it. Read Rom. v:12-14; 20; vii:6-13; Gal. iii:19-29. May we fully understand that this law cannot give righteousness nor life and that it is not in force as the rule for the Christian in order to receive blessing from God. We are not under that Law but under Grace. But Grace teaches us to live righteously, soberly and godly in this present evil age. The righteous requirements of the law are fulfilled in us, who walk according to the Spirit.

The altar is mentioned and in the sacrifice we behold Christ. "But further, God will meet the sinner at an altar

without a hewn stone or a step—a place of worship which requires no human workmanship to erect, or human effort to approach. The former could only pollute, and the latter could only display human ‘nakedness.’ Admirable type of the meeting place where God meets the sinner now, even the Person and work of His Son, Jesus Christ, where all the claims of law, of justice, and of conscience are perfectly answered! Man has, in every age and in every clime, been prone, in one way or another, to ‘lift up his tool’ in the erection of his altar, or to approach thereto by steps of his own making; but the issue of all such attempts has been ‘pollution’ and ‘nakedness.’ ”*

CHAPTER XXI.

Different Judgments.

1. Master and Servant. 1-11.
2. Concerning Injury to the Person. 12-32.
3. Concerning Property. 32-3.

The three chapters which follow the giving of the ten commandments give the practical application of the decalogue in the daily life. The duties toward the fellowmen are demonstrated in part. There are seven sections to these three chapters; each section contains ten precepts.

The servant occupies the first place. He was to obtain his freedom for nothing after serving six years. In Deuteronomy we read that the master is commanded not to let him go empty-handed, but give him of his flock, his threshing floor and his winepress. In this Israel was to remember their own deliverance from the house of bondage. (Deut. xv:12-18.) If the servant chose to remain with his master forever, his ear was to be bored through as the sign of perpetual servitude. This was a custom in other nations as well and signified that the servant was, as it were, fastened by the awl to the house. (Deut. xv:17.)

The Hebrew servant is put so prominently in the foreground because the Son of God became a servant and has chosen the perpetual service. Psalm xl:6 and Hebrew x:5 show that it is typical of the Lord Jesus Christ. Notice

*C. H. McIntosh on Exodus.

what it says in our chapter: "And if the servant shall plainly say, I love my master, my wife and my children, I will not go out free." It was love which decided the Hebrew servant to be a servant forever. And it was love which brought Him to this earth to do the Father's will, and love for the church. "He loved the church and gave Himself for it." And He loves us as individuals. This corresponds to the love of the servant to his wife and his children. Christ was a servant on earth; He is serving in glory now as the priest and advocate of His people, and in glory "He will gird Himself . . . and will come forth and serve them." (Luke xii:37).

This is followed by judgments concerning the injury of a person. Injury of a person had to be punished in a manner corresponding to the injury. The principle of retribution is marked throughout these laws. Smiting father or mother, man-stealing, and cursing the parents was punishable with death. Many pages might be written to follow these laws in detail. Read verses 23-27, and compare with Matthew v: 38-48.

Notice again the mention of the servant in verse 32. The price of a servant was thirty shekels of silver. The redemption price of a free Israelite was fifty shekels (Lev. xxvii:3); that of a slave, thirty shekels. How it reminds us again of Him who was sold for the thirty pieces of silver. (Zech. xi:12.)

CHAPTER XXII.

Further Judgments.

1. Concerning Theft. 1-5.
2. Concerning Neglect in Case of Fire. 6.
3. Concerning Dishonesty. 7-15.
4. Concerning Immoralities and Forbidden Things. 16-20.
5. Concerning Oppression. 21-28.
6. Concerning Offerings to God. 29-31.

These laws need no further comment; they are good and just. The wisdom of them is the wisdom from above. We call attention to verse 18: "Thou shalt not suffer a witch to live." The nations with which Israel came in contact

were given to the most satanic cults and the powers of Satan were manifested among them. Demoniactal possessions abounded, and witchcraft, sorceries, asking the dead, and other abominations were practised. Witchcraft and sorceries, communicating with the wicked spirits is therefore more than a possibility. It can be traced throughout the history of the human race and whenever nations ripened for judgment this form of evil became prominent. The female sex was then, as it is still the case, principally addicted to this sin. In our day it flourishes in Spiritualism, Christian Science, Theosophy, and other cults.

CHAPTER XXIII.

Further Judgments and Directions.

1. Concerning Unrighteous Dealings of Various Kinds. 1-9.
2. Concerning the Seventh Year. 10-13.
3. Concerning the Three Feasts. 14-19.
4. Promises Concerning the Possession of the Land. 20-33.

We call attention to the words concerning the seventh year. The seventh day was the day of rest. The seventh year was to give the land rest; it was to rest and lie still. Besides this there was the jubilee year, which occurred every seven times seven years, that is, the fiftieth year was the year of jubilee, in which liberty was proclaimed. We hope to examine this more closely and learn its typical and prophetic significance when we reach the Book of Leviticus (Chapter xxv.) The seventh year was especially meant for the poor. Whatever grew by itself belonged to them, and what they left the beasts of the field were to eat. What gracious provision this was! How merciful and gracious our God is!

The three feasts are next mentioned. The connection with verse 13 is obvious. It is a warning concerning other gods. The feasts were designed to keep Jehovah, His power and His grace, as a living reality before the nation. The three feasts are: The feast of unleavened bread in memory of the Exodus; the feast of the first fruits, also called the feast of weeks, because it came seven weeks after the feast of unleav-

ened bread (Lev. xxiii:15-16; Deut. xvi:9), and still another name is "the feast of the first fruits of the wheat harvest." It was now known by the name of *Shavuoth*. The third feast came on the fifteenth day of the seventh month (Lev. xxiii:34), and is the feast of ingathering, known as *Succoth*, the feast of tabernacles. Of all this we shall learn more in Leviticus. The last clause of verse 19 has led to ridiculous speculations among the rabbis. It is looked upon by the Jews as a prohibition against eating flesh prepared with milk. (See Deut. xiv:21.)

We must not overlook in our study verses 20-23. Who is this angel? He is called in Chapter xxxiii:15, "the face of Jehovah" (literal translation). The Name of God is in Him; God revealed Himself in Him. His voice must be obeyed. He has power to pardon transgressions or not to pardon them. This angel is not a created being, but the same who appeared in the burning bush; the same of whom Jacob said, "The angel, the Redeemer." It is Jehovah Himself, the Son of God. The ancient synagogue paraphrased this person by using the expression "Memra," which means "The Word." They have believed and taught that "The Word" brought Israel out of Egypt; "The Word" led them in the pillar of a cloud; "The Word" confounded the Egyptian host. And they paraphrased "the angel" by "The Word."

CHAPTER XXIV:1-18.

The Ratification of the Covenant. The Glory of Jehovah.

1. Moses Called into Jehovah's Presence. 1, 2.
2. The Covenant Ratified; the Sprinkling with Blood. 3-8.
3. In the Presence of God; Jehovah's Glory. 9-18.

This chapter is a fitting conclusion of this second section of the second part. It begins with the giving of the Law and ends with the Glory of the Lord. Moses alone was to come near to Jehovah; Aaron, Nadab and Abihu with the seventy elders of Israel, had to worship afar. Moses is a type of Christ in his exclusive privilege and attitude. Twice the people make the promise to keep the covenant, not realizing

what they were doing. Then the blood was sprinkled upon the altar, upon the book of the covenant (Heb. ix:19), and on the people. In this way the covenant was ratified. This sprinkling of the blood here has not the meaning of atonement. It rather stands for the penalty of the broken covenant. The blood standing for life given, was a solemn warning that the penalty of disobedience would be death. At the same time the offerings and the blood point to Christ. He came and took the curse of the law upon Himself. When He came to give His life a ransom for many, the people, so occupied with the ordinances, the law and the traditions of men, cried, "This blood be upon us and upon our children." Ever since bloodguiltiness rests upon them and the curse of their own law is their portion till they shall look upon Him whom they have pierced.

The people were afar off; the leaders were not to come nigh, and had to worship afar off. The blood of the Lord Jesus Christ, however, makes nigh and we can draw nigh. The legal covenant ever puts man into a solemn and guilty distance from God; the covenant of Grace brings man nigh to God. The presence and glory of God appeared. Moses was in the mount forty days and forty nights.

3. The Tabernacle and the Priesthood.

Chapter XXV-XXXI:18.

CHAPTER XXV.

The Tabernacle.

1. The Freewill Offering and the Materials. 1-9.
2. The Ark. 10-22.
3. The Table of Showbread. 23-30.
4. The Golden Candlestick. 31-40.

This is another intensely interesting portion of this great book. To give a few annotations and hints on the tabernacle is an extremely difficult task, for there is such a wonderful mine of wealth here that a book of hundreds of pages could not contain all.

The tabernacle concerning which the Lord instructed Moses

was the earthly place of worship of Israel; it was the means of a continued relationship of a holy God with a sinful people. But besides this the tabernacle and its worship foreshadows in the completest way the Person and Work of our Lord Jesus Christ. The epistle to the Hebrews bears witness to this. The types in the tabernacle are simply inexhaustible. The word "tabernacle" in the Hebrew is "*Mishkan*," which means dwelling-place. The construction and arrangement was not left to man. God gave Moses the instructions and showed to him a pattern.

The materials are mentioned first, and they are to be supplied by His willing people. The Hebrew expression is literally, "every one whom his heart drove." Only His people, not strangers, could furnish the material. And they had to give with the heart. The same principle holds good in the New Testament. The support of the Lord's work by unsaved people and the methods of the world is wrong; it has not the blessing of God. We do not touch upon the materials now, but shall do so later.

The Ark of Shittim wood is the first thing mentioned. Man builds differently. Man lays first a foundation, builds the walls, works from the outside to the inside. God begins within. The ark with the mercy seat is where Jehovah dwelt, "between the Cherubim." It is, therefore, a type of Christ. The shittim wood, that is acacia, grows in the desert, out of a dry ground. (Is. liii:2.) It is of all the wood the most durable, almost imperishable. We have in it the type of the humanity of Christ. The gold which covered it is typical of His Deity. The mercy seat fitted the ark. It was of the same dimensions as the ark. The Hebrew word is "*Kapporeth*," which means covering, and has reference to atonement. The two cherubim faced each other and looked down upon the mercy seat, where the blood was sprinkled. They are always seen in the Word in connection with the throne. Eze. i; Rev. iv. Beautiful is verse 22.

The table of showbread still tells us of Christ, for it is of the same material as the ark. What was on the table, the showbread and all its blessed lessons we shall consider in Levit-

icus. The table and the bread is typical of Christ, who sustains us in fellowship with God.

The golden candlestick is the next article of furniture described. It was of pure gold. Three times almonds are mentioned. From the book of Numbers we learn that the almond, on the blossoming rod of Aaron, is the type of Christ in resurrection. The candlestick typifies Christ in heaven's glory, outshining the glory of God. It also is the type of Him, risen from the dead, giving the Holy Spirit, who is seen as the sevenfold Spirit in the candlestick. See and compare with Rev. i:4, 13, 20; iii:1 and iv:5.

CHAPTER XXVI.

The Tabernacle. Its Construction.

1. The Curtains. 1-6.
2. The Coverings. 7-14.
3. The Boards. 15-30.
4. The Vail. 31-35.
5. The Hangings for the Door. 36, 37.

While the Tabernacle is a type of the heavenly places (Heb. ix:23) it is also a type of Christ, who tabernacled among men. The wonderful foreshadowings we find here down to the minutest details is an evidence of inspiration. We must confine ourselves to a very few things.

The colors used were blue, purple, scarlet and white. Blue is the color of heaven; purple that of royalty; scarlet the color of blood, and the white tells of righteousness. The ten curtains of fine twined linen which surrounded the tabernacle typify the holy, spotless humanity of our Lord. How the colors tell out the blessed story of the Gospel, that heaven's King came down to shed His blood, we need not to follow in detail. The loops of blue and taches of gold which unite the curtains tell of Him likewise.

"We have here displayed to us, in the 'loops of blue,' and 'taches of gold,' that heavenly grace and divine energy in Christ which enabled Him to combine and perfectly adjust the claims of God and man; so that in responding to

both the one and the other, He never for a moment marred the unity of His character."

The curtains of goat's hair were to be a tent over the tabernacle and the tent had other coverings of rams' skins, dyed red, and covering of badger's skin. These coverings hid the ten curtains of fine twined linen, and their beauty. Thus He was not beheld in His lovely character when on earth. The goat's hair covering reminds us of the divine statement, "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." (Is. liii:2.) The ram's skins, dyed red, is the symbol of His devotion and obedience to God, even unto the death of the cross. The badger's skins are taken to mean His holy determination and steadfastness.

Christ and his people are typified in the boards of shittim wood (the same as in the ark and the table) resting in the sockets of silver. The silver was the ransom money (Chapter xxx:11-13;) out of it the sockets were made. (Chapter xxxviii:25-28.) The whole frame work of the tabernacle rested in that which tells of atonement. Thus we stand in Christ and are one with Him, separated from the world as the boards were separated from the earth by the sockets of silver. And as we look upon this frame work, with the bars of shittim wood uniting the boards (typical of Christ) we may well think of Eph. ii:21: "In whom all the building fitly framed together groweth unto an holy temple in the Lord."

The veil as described in verses 31-35 is interpreted in Heb. x:20. It marked the division of the holy and the most holy, or Holy of Holies. Like the inner curtains this veil typifies the holy humanity of Our Lord. That veil barred the entrance into the presence of God. But it was rent by the hand of God, when our Lord had laid down His life on the cross. Christ is the way into the presence of God, "by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." Therefore we have boldness to enter into the holiest by the blood of Jesus. The hanging for the door of the tent has the same meaning, Christ the way.

CHAPTER XXVII.

The Tabernacle Concluded.

1. The Altar of Brass. 1-8.
2. The Court of the Tabernacle. 9-19.
3. The Oil for the Lamp. 20, 21.

The brazen altar stood at the door of the tabernacle. Later we find in this book the golden altar of incense mentioned. It stood between the golden candlestick and the brazen altar. This altar was likewise of shittim wood. Instead of gold, here was brass, because the altar is the type of the cross where Christ met the burning heat of Divine justice. Upon this altar the burnt offering was brought and wholly consumed, speaking of Him who knew no sin and was made sin for us. The altar was hollow, the sacrificial fires burned mostly within. This tells of His work on the cross and the sufferings "within," when He was forsaken of God; they are for us unfathomable. The horns on the four corners of the altar indicated that His great work on the cross should go forth in world wide proclamation.

The court of the tabernacle had for a wall fine twined linen. This was symbolical of the righteousness of God. This excludes the sinner from His presence. But there was a gate (verse 16) in which the colors reappeared. Blue, purple and scarlet were seen there. The gate typifies Christ. If an Israelite entered through that gate in the linen wall, which shut him out, he found, after entering in, that the same fine twined linen shut him in. Even so, if we enter in through the one door, Christ, the righteousness of God which condemned us, covers us. There were also hooks and fillets of silver and sockets of brass, telling once more the story of atonement and divine righteousness executed in judgment.

CHAPTER XXVIII.

The Priesthood.

1. Aaron and His Sons. 1.
2. The Garments Mentioned. 2-4.
3. The Ephod. 5-14.

4. The Breastplate. 15-30.
5. The Robe of the Ephod. 31-35.
6. The Mitre. 36-38.
7. The Ordinary Garments. 39-43.

This chapter is still richer in typical lessons, a very few of them we can notice. Two chapters are devoted to the Priesthood. Aaron is the type of Christ. The sons of Aaron are types of Christians representing false worshippers (Nadab and Abihu) and true worshippers (Eleazar and Ithamar.) The holy garments are mentioned first, but not in the order as they were put on. The correct order is found in Leviticus viii:7-9. The garments were for glory and beauty, typifying Him who is altogether lovely. The ephod stands first. Ephod in Hebrew means "to bind on"; it held the breastplate in position. It was of gold, blue, purple, of scarlet, fine twined linen, with cunning work. How beautifully it was wrought we read in Exod. xxxix:3. The same material as in the curtains were used in the ephod; gold is added and the figures of the cherubim are absent. It all tells us of Himself and His priestly service in behalf of His people. The two onyx stones Aaron wore on his shoulders with the names of the twelve tribes engraven, is the type of Christ, carrying His people upon His shoulders. The shoulder is the symbol of power. From the moment He puts His sheep He has found upon His shoulder (Luke xv:5) to the blessed day, when He gathers His own, He carries them in His power.

Read verse 11 how these names were put into the stones. They were ineffaceable and could not be blotted out. It speaks of our security in Christ. The breastplate consisted of twelve stones. Every one of these stones has a meaning, which we cannot follow here, and the names of the twelve tribes were engraved upon these precious stones. The breastplate was "upon his heart when he goeth in unto the holy place." The words "upon his heart" are twice repeated in verse 30. Here we have the blessed type that Christ carries all His people upon His heart of love. That the breastplate be not loosed from the ephod (verses 26-28) blue lace was attached. There was no possibility that the breastplate could shift; there is no possibility that His love

for His own can ever grow less. His power and His love go together. In the breastplate there were also placed "Urim and Thummim," which means "Lights and Perfections." Seven times they are mentioned: Ex. xxviii:30; Lev. viii:8; Num. xxvii:21; Deut. xxxiii:8; 1 Sam. xxviii:6; Ezra ii:63; Neh. vii:65. In two of these passages only Urim is mentioned and in Deut. xxxiii:8 Thummim stands first. It is not certain in what the Urim and Thummim consisted. Some think they were two costly stones drawn as a lot in difficult questions. Others think it was one stone which by various scintillations gave an answer from the Lord. Israel did not need to be in darkness about any matter. We possess as believers a gift in us to guide and direct our steps; it is the Holy Spirit. He is our Urim and Thummim. The robe of the ephod was entirely blue. Christ is our *heavenly* high-priest. Bells and pomegranates, the types of testimony and fruit, were around the robe. "His sound shall be heard when he goeth in." That happened when He as an Priest went in to God and the Holy Spirit came and the gospel bells began to ring. And fruit in the conversion of souls ever followed. The bells also rang when Aaron came out from the presence of God. Even so when our Lord comes again a fresh testimony in power will be heard yielding wonderful fruit.

The "holy crown" Aaron wore is equally suggestive. "Holiness unto the Lord" was on the golden plate. So He is our holy Priest and we are holy priests with Him. Read Zech. xiv:20, 21.

CHAPTER XXIX.

The Consecration of the Priests.

1. Aaron and his Sons Wash with Water. v. 1-4.
2. Aaron Clothed. v. 5-7.
3. The Consecration. v. 8-25.
4. The Food of the Priests. v. 26-35.
5. God's Meeting Place. v. 36-46.

In Leviticus we find the record of their consecration, which is linked there with the offerings. Here it is only the instruction, while in Leviticus we find the act of the consecration. We touch upon it briefly; in Leviticus, we shall follow it a little closer. First they were washed with water. This is the type of the washing of regeneration. It stands for the new birth, which is by the water (the Word) and the Spirit. (John iii:5.) It is the one washing of which our Lord spoke to Peter. (John xiii:10.) This puts all believers into the position of priests before God; we are a holy Priesthood. But Aaron towers above his sons; we see him separated from them. (Verse 5-7.) This is on account of typifying Christ. Aaron was washed with water like his sons because he was a sinner. It made him typically what Christ is essentially, that is, holy. The sons of Aaron represent Christians; all true believers are one with Christ as Aaron's sons were. But Aaron was anointed alone before the blood was shed, besides wearing already his priestly garments. In this he is a very striking type of our Lord. He was anointed with the oil, the Holy Spirit, in virtue of what He is in Himself.

Notice the sacrifices brought. First, Aaron and his sons put their hands upon the head of the bullock, which was then slain. The blood was put upon the horns of the altar, and then all the blood was poured at the base of the altar. It was a sin offering. Then there were two rams. The first one was for a burnt offering. The significance of these different offerings we shall examine in the Book of Leviticus. The blood of the second ram was put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot of Aaron and his sons. The ram was killed after they had laid their hands upon his head. Then the blood

and the anointing oil was sprinkled upon them and their garments. This was the consecration proper. It tells us how they were set apart completely. Thus in redemption we are set apart to be a holy priesthood, to have our ears open to hear his voice and receive from Him, the hand set apart to act for Him, and the foot to walk with Him. In all this we see Christ and ourselves linked by Grace with Him, as Aaron's sons were so fully identified with Aaron.

Then there was the wave offering put into the hands of Aaron and his sons, and what this wave offering was is learned from verses 22, 23. It all expresses Christ, and is a sweet savor. The breast and the left shoulder of the ram of consecration (verse 22), as well as all else which had not been offered to God, belonged to the priests. This tells of practical enjoyment of the love of Christ (the breast) and the enjoyment of His strength (the shoulder) Who bears us up. It was eaten in the holy place, and unleavened bread had to be used.

In verse 33 we find the English word "atonement" for the first time. The Hebrew word is "*Kaphar*," to cover. Of this likewise we shall have more to say when we read the Book of Leviticus.

In the concluding section of this chapter we read God's promises, "where I will meet you and speak there unto thee;" "I will meet with the children of Israel;" "I will dwell among the children of Israel." The meeting place is the burnt offering altar. The daily offerings make known what the work of Christ is to God. And that is the place of blessing.

CHAPTER XXX.

The Altar of Incense and the Worshipers.

1. The Altar. v. 1-10.
2. The Atonement Money; Redeemed. v. 11-16.
3. The Brazen Laver; The Unction of the Spirit. v. 22-33.
5. The Incense. v. 34-38.

This is a beautiful chapter, filled with blessed lessons. We have before us instructions concerning true, priestly worship. The brazen altar was of shittim wood, but this altar

is of shittim wood covered with pure gold. The altar of brass tells of the work of Christ on the cross when judgment fell upon Him. There we learn in faith that our sins and guilt were fully met. The golden altar typifies Christ as entered into heaven. He is an altar there likewise, a place of sacrifice, but not a bleeding sacrifice. As believers we are a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. (1 Pet. ii:5.) "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips confessing His name." The altar of incense stands for this true, heavenly worship. There is a warning not to offer strange incense. In Leviticus (x:1-3) the additional warning is against strange fire. Strange incense is that kind of worship which is called ritualistic; a mere outward form, which puts a man in the place of leader in worship. Strange fire is a soulical, emotional worship, which is destitute of the Holy Spirit, Who alone gives power to worship.

And those who come as true worshippers must be redeemed. This is seen in verses 11-16. Here is a confession of the fact that all are lost, all on equal footing, and all need redemption.

The brazen laver is mentioned next. This was for the washing of the hands and feet, symbolical of the washing of water by the Word, the cleansing from daily defilement. This is so blessedly illustrated in the washing of the feet of the disciples by our Lord. We must be cleansed, self-judged and self-denied, separated from evil, if we are to be true worshippers before the altar of incense. No real communion with God is possible save on the ground of personal holiness. Later we shall find that the laver was made of the looking-glasses of the assembling women (xxxviii:8). The Word of God is the true looking-glass where we see ourselves as we are, and then go to Him who is our laver for cleansing.

The holy anointing oil is the type of the Holy Spirit. He is needed for worship in the Spirit. A closer examination of the principal spices and their possible meaning, we must pass over. Notice that this oil was not to be poured upon man's

flesh, "neither shall ye make any other like it." (Verse 32-33.) "The natural man cannot receive the things of the Spirit of God for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The flesh is so corrupt that the Holy Spirit can have nothing to do with it. And how much the Spirit and His real work is counterfeited in these days.

The ingredients of the incense are also given. It is typical of the wonderful fragrance Christ is to God. His life on earth, His obedience, His death on the cross, His presence in Glory, all He is and all He does is of unspeakable fragrance and value to God.

CHAPTER XXXI.

The Workmen. The Sabbath.

1. The Workmen Called. v. 1-11.
2. The Sabbath Law Emphasized. v. 12-17.
3. Moses Receives the Tables of Stone. v. 18.

The call of the builders of the tabernacle follows the instructions. The plan and worship of the tabernacle was by divine appointment, only God could give such a plan foreshadowing the redemption work of His Son. To carry out this plan, the Lord called His own workmen by name and filled them with His Spirit, so that they could do the work in a manner which would please Him. "I have called; I have given; I have filled" are the words of Jehovah showing that He selected and qualified the two men to undertake the work. The New Testament ministry rests equally in the hands of the Lord. He has the exclusive right to select His servants for the ministry. As the risen Lord in Glory He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. iv:11-12.) And whom He calls into the work of the ministry He also qualifies. His Spirit gives the wisdom and power to carry out the work into which the Lord calls. It is therefore all of Him; no room for boasting or jealousy.

What confusion would have resulted if certain Israelites had decided to do part of the work and others, calling themselves "superintendents," had directed the construction of the tabernacle, or a committee selected the design of the breastplate and another committee examined drawings of the cherubim. Great is the confusion in the professing church with its man-made, self-appointed ministry, with its organizations, committees and worldly methods. The truth so clearly revealed in the New Testament epistles concerning the ministry in the body of Christ and the Holy Spirit who fits for this ministry, is almost entirely forgotten. But wherever there is the divine call and divine qualification through the Spirit of God, there the work is done and is accompanied by the power and blessing of God.

The principal workman called was Bezaleel, the grandson of Hur of the tribe of Judah. He had an assistant in Aholiab, as well as others who were wisehearted and to whom God gave wisdom. (Verse 6.) Bezaleel means, "in the shadow of God;" this tells of his trust, filled with the Spirit of God in wisdom and understanding. He may well be taken as a type of the Lord Jesus Christ. Uri means "Light of Jehovah;" and Hur means "white." All these words point clearly to the great workman selected by God to fashion a dwelling place for Him and to make a kingdom of priests unto God, the Lord Jesus Christ. And as Bezaleel did all as God commanded so that He was pleased, so our Lord has done the work in perfect wisdom to the eternal glory of God His Father.

Aholiab, Bezaleel's assistant, means "tent of my Father." Ahisamach has the meaning "brother of support." This, likewise, reminds us of our Lord. Bezaleel belonged to the tribe of Judah, the leader in the camp of Israel, and Aholiab to Dan, the last in the camp. Thus the first and the last were selected to do the work. What a glorious time is yet to come when all Israel, saved by Grace in that day of His appearing, filled with the Spirit and divine wisdom, erects the great millennial temple. (Ez. xl-xlvi.)

The Sabbath law is re-stated and emphasized. This was

also done when the manna was given. Here the Sabbath is especially mentioned as "a sign between Me and you in your generations." The Sabbath is altogether a Jewish institution; it is always mentioned when Israel is seen in their responsibility in the special position given to them. Here the penalty for breaking the Sabbath is stated for the first time; it is death. Notice the peculiar expression in verse 17, that the Lord rested on the seventh day *and was refreshed*. He must have looked forward to His own work on the cross and the marvellous results of this work.

We quote from another some well-put distinctions between the Sabbath Israel had and could not keep, and the Lord's day. This distinction is of importance in the days when some consciences are disturbed by teachers who would force the seventh day upon those who are under Grace.

1. The Sabbath was the *seventh* day; the Lord's day is the *first*.

2. The Sabbath was a *test* of Israel's condition; the Lord's day is the *proof* of the Church's acceptance, on wholly unconditional grounds.

3. The Sabbath belonged to the old creation; the Lord's day belongs to the new.

4. The Sabbath was a day of *bodily* rest for the Jew; the Lord's day is a day of *spiritual* rest for the Christian.

5. If the Jew worked on the Sabbath, he was to be put to *death*; if the Christian does not work on the Lord's day, he gives little proof of *life*;—that is to say, if he does not work for the benefit of the souls of men, the extension of Christ's glory and the spread of His truth. In point of fact, the devoted Christian who possesses any gift is generally more fatigued on the evening of the Lord's day than on any other in the week, for how can he *rest* while souls are perishing around him?

6. The Jew was *commanded* by the *law* to abide in his tent; the Christian is *led* by the spirit of the *gospel* to go forth, whether it be to attend the public assembly or to minister to the souls of perishing sinners.*

*Notes on Exodus.

How Higher Criticism, the whole rationalistic school, and their brethren, the infidels, have amused themselves with verse 18. Why should this be thought to be impossible with God? Their sneers but reveal their darkened and wicked hearts. God had made the tables and wrote on them. (Chapter xxxii:16.)

Israel's Sin and Rebellion.

CHAPTER XXXII.

1. The People in Rebellion. v. 1-6.
2. Jehovah Threatens His Wrath. v. 7-10.
3. Moses Beseeches Jehovah. v. 11-14.
4. Moses Descends and in the Camp. v. 15-29.
5. Moses' Offer and Failure. v. 30-35.

This chapter records the breaking of the covenant by Israel's sin, rebellion against Jehovah, and idolatry. Here we find man's heart fully uncovered, that wicked heart of unbelief. What manifestations of God's power they had seen! Their eyes beheld the dreadful judgments which fell upon the land of Egypt and wiped out the Egyptian hosts. They were guided by the visible sign of Jehovah's presence. He had given them manna, yea, they were eating that bread the very day on which they rebelled. The smitten rock had yielded water. God had entered into covenant with them. And now when Moses delayed, they requested of Aaron, "Up, make us gods." God was not mentioned at all by the rebellious mass. It seemed Moses and not God was the object of their faith. The heathen had gone that way and "changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." (Rom. i:23.) The favored nation shows that their heart is as corrupt as the heart of the Gentiles, who know not God. They plunged into the degradation of idolatry. The unseen One, the One who had honored Abraham's faith, who spake to the fathers, was rejected by them, and they preferred a golden calf fashioned with a graving tool. And Aaron plays the leading part in this awful scene of degradation and wickedness. He announces a feast

unto the Lord, after he had made the golden calf from the golden ear-rings.* Then the people "rose up to play"; wild dances, licentious and filled with the abominations of the heathen, the flesh let loose, is what followed. The people were naked. (Verse 25.)

Alas! the same has been repeated on "Christian" ground. The ritualistic, religious worship, appealing to the senses, filled with God, Christ and the Holy Spirit dishonoring counterfeits, the inventions of the "religious nature" of man under Satanic control, is nothing but idolatry. It rejects the invisible One, who demands our faith and trust, and puts something else in His place. That is idolatry. All God's true people are in danger of that sin in the most subtle forms. Whenever we lean on the arm of flesh and not exclusively upon the "I am," our gracious Lord, then are we guilty of the same sin. "Little children, keep yourselves from idols." (1 John v:21.)

As Moses went up, so our great Highpriest has gone to the Father. We see Him not, but we know He is there and will come back again. May we live by faith during His absence and be kept from idols.

Then Jehovah told Moses what was going on in the camp. Note that he said to Moses, "thy people, which thou broughtest out of the land of Egypt." The Lord puts them, so to speak, upon Moses and commits them into his hands. Moses only needed to say the word and the rebellious nation would have been consumed and Moses and his offspring would become a new beginning. It was a test of Moses, but Jehovah knew beforehand what His servant would do. Beautiful is Moses' intercession. He uses the same words the Lord had used. "Thy people which Thou hast brought forth out of the land of Egypt." The Lord had put them into Moses' hands; Moses puts them back upon the Lord. How wonderful was Moses' intercession in their behalf. He reminds Him of His promises and the covenant made with Abraham, Isaac and *Israel* (avoiding the word Jacob). His intercession is typical of our great intercessor before the throne.

* Copied, no doubt, after the Egyptian idol Apis. See Psa. cvi:19-20.

The covenant was broken and the first tables of stone were broken. The golden calf was burnt and ground to powder. This was cast into the water (the brook, Deut. ix:21), and the children of Israel had to drink of it. They had to drink their own shame; a humiliating experience. Aaron is questioned first, and he adds a new sin to the one already committed. (Compare verse 24 with verse 4.) The sons of Levi gathered themselves to Moses. They, too, had shared in the rebellion, but were now the first to confess and take their stand with the Lord. Judgment follows and three thousand fell by the sword. They did not spare their nearest relations. (Deut. xxxiii:9.) Besides this, the people were plagued. (Verse 35.) Moses returned to the Lord. But he failed in his proposition. "None of them can by any means redeem his brother, nor give unto God a ransom for him." (Psa. xlix:7.) Yet Moses' willingness to be blotted out of the Book foreshadows Him who alone could do the atoning work. He offered himself without spot unto God, (Heb. ix:14) and gave His life a ransom for many. He died for that nation. (John xi:51, 52.)

5. Moses' Intercession and its Results.

Chapter XXXIII-XXXIV:35.

CHAPTER XXXIII.

Repentance and Intercession.

1. The Word of the Lord and the People's Repentance. v. 1-6.
2. The Tabernacle without the Camp. v. 7.
3. Moses Enters the Tabernacle. v. 8-11.
4. Moses' Prayer and Jehovah's Answers. v. 12-17.
5. Moses' Request. v. 18-23.

The words of the Lord, with which this chapter begins, reveal Him as the covenant-keeping Jehovah. He remembers His covenant, though they are a stiff-necked people. Yet He is a holy God and if He were to be in their midst they would be consumed. They had to take the place in self-judgment and acknowledge their guilt and separation from the Holy One. They were obedient to this demand and

stripped themselves of their ornaments. In this place they had taken the Lord could show them mercy.

The word "tabernacle" here in this chapter means "tent" and of course is not the real tabernacle, for that had not yet been erected. It was a tent which had been used as a place of worship. It now had to occupy a place outside of the camp. All who wanted to seek the Lord had to go to the "tent of meeting," outside of the camp. See Hebrews xiii:13. Christ and His gospel is now rejected; the professing people of God are in rebellion and apostasy; the call, therefore, is to go outside of the camp, bearing His reproach. Christ occupies this place in Laodicea, the phase of Christian profession in these last days. He is outside, standing at the door and knocking. And there, "outside of the camp," the Lord spake unto Moses, as a man speaketh unto his friend. Again he represents Christ as mediator, only our mediator is higher than Moses. And through Christ we have access into his presence. "Outside of the camp" leads to the closest communion with Himself. The Lord talked to Moses out of the cloud and then Moses turned again into the camp. Joshua remained in the tabernacle and did not enter the camp. All is written for our learning. Though we go "outside of the camp" yet we have a solemn duty and responsibility towards those in the camp. May we discharge these.

Moses' prayer pleads now Grace, and upon that the Holy One answers graciously. But His face Moses could not see. Read and compare with John i:18 and xiv:9.

CHAPTER XXXIV.

The Result: The Second Covenant and the Glory.

1. The Command to Hew Two Tables of Stone. v. 1-4.
2. The Proclamation of Jehovah. v. 5-7.
3. Moses' Worship and Prayer. v. 8-9.
4. The Covenant Restated. v. 10-26.
5. The Second Tables Written. v. 27-28.
6. The Glory upon the Face of Moses. v. 29-35.

The command is given to Moses to hew two tables of stone like the first, which Jehovah Himself had hewn and which were broken by Moses. The first were hewn of one stone;

the second of two stones. Moses was permitted to furnish the material for the second tables, while the Lord had furnished it for the first. The second tables were given as the result of the intercession of Moses. But God wrote the words on the second tables of stones as He had done on the first.

The manifestation of Jehovah recorded in this chapter is deeply interesting. In chapter xxxiii:21-23 the Lord promised Moses a vision. This is now fulfilled. Jehovah came down from heaven in a cloud and stood with him there; He proclaimed the name of Jehovah. This reminds us of Exodus xix:24. What Moses saw is not stated. The Lord had come down to him and the descended Lord made known the name of the Lord. It is a most blessed hint on the incarnation of Jehovah and the manifestation of the name of Jehovah through Him, who is Jehovah. "For the law was given by Moses, but grace and truth came by Jesus Christ." (John i:17.) The descended Lord makes known Grace, but also divine righteousness. The full manifestation of Grace could not be then made known; only in the cross of Christ, where God's righteousness is revealed, grace shines forth in all its marvelous glory. In the Gospel of Jesus Christ the justification of the ungodly is announced as well as the glorious inheritance of eternity for justified believers. Of this the law had nothing to say, for it could not give righteousness and God never meant to give to man eternal glory by keeping the commandments.

Moses worshipped and bowed his head toward the earth. His prayer to Jehovah is that He might come among them. He confessed the sinful condition of the people and asks for pardon. He includes himself. In chapter xxxiii:5 Jehovah called the people stiff-necked. Moses then did not use this word; but here when Jehovah speaks of Grace he pleads this charge of Jehovah for forgiveness and mercy. This is a blessed foreshadowing of the Gospel of Grace. But there is another lesson here. Moses realizes that the presence of Jehovah who had uttered such gracious words, if He were among them, would result in their forgiveness. The Holy

One of Israel will some day be in the midst of His earthly people, then He will forgive their sins and remember them no more, and they will be His inheritance.

In the statements of the renewed covenant the separation of the people from the inhabitants of Canaan is made prominent. They were to have nothing to do with the impure and abominable idolatries of these nations. He called His people unto holiness. Moreover, they were to destroy their altars, their images and their groves. The word groves is "Asherah." It was an image used for the most lascivious practices, commonly known as the phallic worship. It flourished among all the ancient nations, but was especially used by the Canaanites. When Israel later fell in with these abominations, the judgment fell upon them. The commandments concerning the feasts, the Sabbath, and the Firstfruits are repeated.

The conclusion of this chapter is used in 2 Cor. iii.

When Moses was on the mountain the first time to receive the first tables of stone no glory was seen on his face, because the covenant was altogether legal and not a ray of glory can come from that. The second time, because grace and mercy was mingled with it, glory shines from the mediator's face. But they could not look upon that glory. He had to cover his face with a vail. Thus Grace and Glory is covered in the Law. This vail is done away in Christ. In Him Grace and Glory in the most perfect splendor shine forth. And it is a Glory which does not wane, but increases. "But we all with open face beholding as in a glass the Glory of the Lord, are changed into the same image from Glory to Glory, even as by the Spirit of the Lord." (2 Cor. iii:18.)

Of Israel it is written, "But their minds were blinded, for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts. Nevertheless, when it shall turn unto the Lord, the vail shall be taken away." (2 Cor. iii: 14-16.) And that glorious day is coming, when they will believe.

6. The Building of the Tabernacle.**Chapter XXXV-XXXIX:43.****CHAPTER XXXV.****The Commandments Concerning the Tabernacle Remembered and the Offerings.**

1. The Sabbath Law Emphasized. v. 1-3.
2. The Offerings Restated. v. 4-10.
3. The Tabernacle and its Furniture Restated. v. 11-19.
4. The Offerings Given. v. 20-29.
5. The Workmen and Teachers. v. 30-35.

It is interesting to review the events and steps which lead to this consummation in Exodus, the setting up of the tabernacle. After Jehovah had redeemed His people and led them through the wilderness to Mount Sinai, dealing with them in Grace, the Law covenant was made. It was broken by them in their rebellion and idolatry. Intercession and another covenant followed, mingled with Grace. And now there is obedience and the tabernacle is put up. And when it was finished the Glory filled the place, showing that God was well pleased. Jehovah dwelt there with His people. In New Testament times, the true Church is His dwelling place, "an habitation of God through the Spirit." When the age to come, the millennium is reached, He will again dwell in the midst of Israel and manifest His visible glory in Jerusalem and above the city. Then comes eternity when God is all in all. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." (Rev. xxi:3.)

The Sabbath rest is once more mentioned. This is not a vain repetition, nor is it the mark of imperfection, or the work of different writers, as the critical school has claimed. Rest precedes the work, not work precedes the rest. This is the blessed spiritual principle. This cannot be under the Law, but it is blessedly so under Grace. We rest in Him, and He gives us so that we can labor and give back to Him.

All the details commanded by Jehovah concerning the tabernacle are repeated and also the material to be fur-

nished by the people in free will offerings. How needful was the repetition! He had made the specifications show what they were to bring, as He has shown in His Word the service and work He expects of His people. And then we behold their willing service. Men and women came and brought their gifts. How it must have refreshed His heart. The women are prominently mentioned. The willing heart and the cheerful giver are also seen in the New Testament. When in the future the day of Christ's power dawns (His second coming) His earthly people, Israel, will be willing to bring their all to His feet: "Thy people shall be willing in the day of Thy power." (Psa. cx:3.) Then they will build that great and glorious Millennial Temple, the house of prayer for all nations.

Once more the two leading workmen are mentioned by name and the fact is made known that the Spirit of God fitted them for the work. But something is added here which we do not find in chapter xxxi, "And He hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan." Besides having the spirit of wisdom they also had the gift of teaching, to pass on to others what they had learned.

CHAPTER XXXVI.

The Work Carried Out.

1. The Work Begun. v. 1-4.
2. The Over-supply in the Offerings. v. 5-7.
3. The Curtains. v. 8-13.
4. The Covering of the Tent. v. 14-19.
5. The Boards and the Sockets of Silver. v. 20-30.
6. The Bars. v. 31-34.
7. The Vail and the Hanging for the Door. v. 35-38.

In the abundant offerings, more than was needed, we see the results of the grace of God. Every morning the offerings were presented. So large was the supply that they had to be restrained. What a contrast with the professing people of God in our days! How little self-sacrifice and self-denial; how little willingness to spend and be spent. The methods used to help along the work of the Lord, such as collections

from unbelievers, are condemned by the word of God. The willingness of the people was the fruit of the spirit of God. The different curtains and coverings, boards and bars and the vail and hanging were prepared. In chapter xxx we saw God began with that which is within; the building began with the outside things.

CHAPTER XXXVII.

The Ark, the Table, the Candlestick and the Incense Altar, the Oil and Incense.

1. The Ark, made by Bezaleel. v. 1-9.
2. The Table of Shittim Wood. v. 10-16.
3. The Candlestick. v. 17-24.
4. The Incense Altar. v. 25-28.
5. The Oil and Incense. v. 29.

The word of Jehovah is literally carried out, because the Holy Spirit was in the workmen. Compare verses 1-9 with xxv:10-22; verses 10-16 with xxv:23-30; verses 17-24 with xxv:31-40; verses 25-28 with xxx:1-10; verse 29 with xxx:22-38. Notice that the ark is mentioned especially as the work of Bezaleel.

CHAPTER XXXVIII.

The Burnt Offering Altar, the Laver, the Court and the Metals Used.

1. The Altar of Burnt Offering. v. 1-7.
2. The Laver. v. 8.
3. The Court. v. 9-20.
4. The Amount of Metal Used. v. 21-31.

The pattern as previously given is closely followed and everything done according to the divine command. Nothing was left in the work to the choice of the workmen. They had the pattern and the spirit of God gave the power to carry it out. Thus God expects us to work and serve after His own pattern in the power of the indwelling Spirit. He will eventually carry out all His revealed plans and purposes concerning this earth. Women furnished the material for the laver. They gave their looking glasses, which were of shining metal. (See Job xxxvii:18.) They were pious women of Israel who gave willingly what must have been a

costly possession. They assembled at the door of the tabernacle. The Chaldean paraphrase is, "Of the mirrors of the women, which came to pray at the door of the Tabernacle."

Interesting is the estimate of the amount of metal used. *Gold* occupies the first place: 29 talents and 730 shekels (about \$657,975). Silver was given by every male a half of a shekel (the atonement money). The number of men from 20 years and upward was 603,550; so they gave 301,775 shekels of silver. Then there was the brass (copper). Precious metals, like gold and silver, were plentiful in Egypt, which had immense gold mines.

CHAPTER XXXIX.

The Priestly Garments. The Work Finished.

1. The Material Used. v. 1.
2. The Ephod. v. 2-7.
3. The Breastplate. v. 8-21.
4. The Robe, the Bells and Pomegranate. v. 22-26.
5. The Coats. v. 27-29.
6. The Holy Crown. v. 30-31.
7. The Work Finished. v. 32-43.

All is done "as the Lord commanded." This expression is used seven times in chapter xxxix. (Verses 1, 5, 7, 21, 26, 29, 31.) It is again repeated exactly seven times in chapter xl, the last chapter of Exodus. (Verses 19, 21, 23, 25, 27, 29, 32.) Seven is the number of perfection and completion. All had been well done and Jehovah was pleased and could own the work, of which He was the originator. Blue, purple and scarlet, the colors of heaven, royalty and blood, are given in the preparation of the holy garments. It tells once more of Him who is the priest. The order is significant. The heavenly color comes first, for He came from heaven's glory. The kingly color next; He manifested Himself in His kingly power, and the blood color last, He died and shed His blood. Urim and Thummim are not mentioned in the list, for they could not be made.

The work was finished and all presented to Moses for inspection. The principal parts are mentioned once more. With what joy Moses must have looked upon the ark, the

curtains, the boards, the altars, the laver and the garments of Beauty and Glory. There was no flaw in anything. With what liberality and zeal the great work had been accomplished. Then Moses blessed the children of Israel.

7. The Tabernacle Set Up. The Finished Work and the Glory. Chapter XL.

CHAPTER XL.

1. Jehovah Gives the Directions. v. 1-15.
2. Moses' Obedience. v. 16.
3. The Tabernacle Set Up. v. 17-19.
4. The Ark Brought in. v. 20-21.
5. The Furniture Placed. The Offerings Brought. v. 22-29.
6. The Laver and the Court. v. 30-33.
7. The Glory of the Lord Filled the Tabernacle. v. 34-38.

While the people had offered and the chosen workmen labored in the production of the tabernacle, the Lord had not spoken. He looked upon His people as they carried out His commands. But after Moses had blessed them, then the Lord spoke and commanded the setting up of the tabernacle on the first day of the first month. He directs the placing of the different pieces of furniture. The table with the shewbread was to be arranged, water to be put into the laver, the anointing of all was to follow, the priests to be washed, clothed and anointed. All was carried out again. Moses did according to all the Lord commanded him. The building of the tabernacle and all the work connected with it occupied not quite six months. The tabernacle was reared in the first month in the second year on the first day of the month. The setting up began with the sockets, in which the boards were placed. The testimony was put into the ark (the tables of stones). Then after the ark had been brought in, Moses hung the curtain. The holy part of the tabernacle was next arranged. The table was placed on the right side towards the north, and the shewbread was laid upon it. Of all this we shall read in Leviticus, where the typical meaning will be pointed out. The altar of burnt offering was placed before the door of the dwelling of the tabernacle and the

laver between the tabernacle and the altar. Moses burned sweet incense and offered the burnt offering and meat offering.

When Moses had looked upon all that had been done, he was well pleased and blessed the people (xxxix:43). When Jehovah looked upon the finished work and saw that all was according to His heart, He was well pleased. His approval was witnessed to by the cloud, which covered the tabernacle, and His Glory filled the place. He entered in to take possession of it. Moses had to stand back; He could no longer go into the place where Jehovah dwelt.

While here the cloud covered all and the Glory filled the whole place, later the cloud drew back into the most holy place to dwell above the outspread wings of the cherubim. Moses and the priests could then enter the holy place without coming in touch with the sign of Jehovah's presence, which was hidden from human gaze by the curtain of the Holy of Holies.

As long as the cloud rested upon the tabernacle the children of Israel remained in camp; when it moved, they continued their journey. This had a blessed meaning for the people of God and has its lessons for us. The cloud in its movements made known Jehovah's will. We have no such external sign to declare the will of God to us. We have the internal presence of the Holy Spirit. And He guides us through His word, which we must consult for direction and guidance. All this we shall find fully stated in Num. ix:15-23; when we reach that "wilderness book" we hope to point out some of its lessons.

We state once more the fact that Exodus begins with a groan and the first part ends with the song of redemption. The second part begins with Israel's wilderness wandering and ends after the work was finished with the Glory of the Lord filling the tabernacle. The Lord Jesus Christ and His word is foreshadowed in the entire book. Glory is the great goal of all He has done. He has reached down and set the miserable slaves of sin and Satan free; He changes our groans into songs of victory, because He, the Lamb of God, shed

His blood. He guides His people home. Glory will yet cover Zion, the place of His rest. In the day of His glorious manifestation, when He appears in Glory and Majesty as the King of Kings, the Glory cloud will be seen again in the midst of the redeemed Israel (Isa. iv:4-6). And in all eternity, the ages to come, His glory will be with the redeemed and the redeemed will share His glory.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.” (Rev. xxi:3, 4.)

APPENDIX A

THE ATONEMENT MONEY.*

Exodus XXX:11-16.

The word silver in the Hebrew is frequently translated *Money*. It was indeed, the precious metal ordinarily in use, in all transactions of buying and selling; and even at this day, in many countries, it is the current money of the merchant. Francs, dollars, thalers, scudi, are all coins of silver; and mercantile transactions are generally calculated in one or other of these coins, in most of the countries of Europe, and indeed of the world.

We have two memorable instances in Scripture, where life was bartered for silver. Joseph for twenty, and the Son of God for thirty pieces. The idea therefore, of price or value, especially attaches to this metal. It ranks also with us, as one of the precious metals; and though not displaying the brilliant glory of the gold, it is especially beautiful, by reason of its soft purity and unsullied whiteness; and like the gold, it corrodes not, and wastes not in the fining pot, though subjected to the intense heat of the furnace.

The silver, used in the construction of the tabernacle, was all derived from the Atonement money.

The whole range of God's truth rests upon two great verities:—the Lord Jesus, the Son of God, the Son of Man—and His work of atonement on the cross. Throughout the history of God's ancient people, type after type, and shadow upon shadow, reiterated the absolute necessity of atonement. And while the Law prescribed commandments, to obey which, Israel fatally pledged themselves, it at the same time, contained abundant ritual observances, which testified to man's incapability and need, and prophesied of One, who while they were yet without strength, should, in due time, die for the ungodly. As a covenant of works, it was a ministration

*The Tabernacle, Priesthood and the Offerings. By Henry W. Soltan.

of death. But to one who was really a child of Abraham, it must have shone out, like the face of Moses, with a prophetic glory; and have pointed onwards to the Lamb of God; in whom all the shadows of good things to come passed into substance.

This type before us, of the atonement-money, preached a very clear and blessed Gospel. It told out the great truth, that birth in the flesh availed nothing: An Israelite might trace up, in unbroken succession, his descent from Abraham, or from one of Jacob's sons. Still, that sufficed him not, if he desired to be entered on the roll as one of God's soldiers and servants. The Jews, in the time of the Lord, could say, "We be Abraham's seed"; and the Samaritan sinner claimed Jacob as her father. But they were captives of the devil, and of fleshly lusts; and their human pedigree had not raised them out of the dominion of sin. God had therefore enjoined that, whenever Israel were numbered as His people, every man must give a ransom for his soul. The price was fixed by God himself. Each man, whether poor or rich, must bring the same. One could not pay for another; but every one must tender his own ransom-money, of pure silver, and of perfect weight. "Half a shekel, after the shekel of the sanctuary, (a shekel is twenty gerahs) a half-shekel shall be the offering of the Lord." (Exod. xxx:13.) Other Gospel truths here shine out. When the question came to be one of ransom, the poor and the rich, the foolish and the wise, the ignorant and the learned, the immoral and the moral, stood on the same level. Each person was estimated by God at the same price. He proved Himself no respecter of persons. And so it is still. The third chapter of the Epistle to the Romans defines the state of every one in the whole world, and levels the way for the Gospel. John the Baptist prepared the way of the Lord by his voice, calling all to repentance, declaring all to be in one condition, needing change of heart. And the Lord Jesus began to speak of the great salvation to hearts thus prepared. The chapter above referred to makes the path straight for the proclamation of justification through faith in Christ, by pronouncing that all are under sin; that

every mouth must be silent; that all the world is guilty before God; and that there is no difference between the religious Jew, and the irreligious Gentile: for, "all have sinned, and come short of the glory of God."

Another truth enunciated in this type is, that salvation must be an individual, personal matter; between the soul and God. *Every man has to bring his own half-shekel.* One of the devices of Satan at the present day—and it is spread far and wide—is the way in which he obscures this truth, by inducing whole communities to believe they are Christians; made such, either by baptism, or by some formal profession of religiousness; and placing, in the lips of thousands, "Our Saviour," and "Our Father"; and thus beguiling them into the thought that they are included in a general redemption of mankind, which affects the whole human race. Constantly, therefore, in speaking to persons, we find the reply: O yes, we are all sinners: and Christ has died for us all.

Each individual Israelite had to present himself to the priest, bringing with him his own piece of money as a ransom; and his name would then be entered in God's book. The Lord Jesus, in the 6th of John, says: "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Eating and drinking are actions which one cannot perform for another. The food, taken into the mouth, becomes one's own, and ministers strength and nourishment to the body. So, the death of Christ must be appropriated by each to himself. The soul has to say, *My Saviour; My Lord; My God. I have been crucified with Christ. Christ loved me, and gave Himself for me.* Just as assuredly as the Israelite of old had to eat the manna he had collected for his own sustenance; or according to his eating, to make his count for the lamb.

The half-shekel was to be of silver; the unalloyed, unadulterated metal. Three things are probably here presented to us in type: the Lord Jesus as God—as the pure and spotless One—and as giving His life a ransom for many. The silver, being a solid, imperishable precious metal, may have this first aspect: its chaste whiteness representing the sec-

ond; and its being ordinarily employed as money or price, may point out its fitness as a type of the third.

The *weight* was also defined by God:—"the shekel of the sanctuary"; kept as a standard in the tabernacle; and perhaps bearing some stamp or inscription to authenticate it. Its weight was twenty *gerahs*. The half-shekel, brought by each man who desired to be numbered, was to be compared with this. God kept the just weight and the just balance; and his priest would neither take dross instead of silver, nor receive less weight of the precious metal than was required by the Lord. With confidence the true-hearted Israelite would ring out the silver sound, from his half-shekel before the priest: with confidence would he see it put into the balance. And, in the blessed antitype, with confidence does the believer sound out, in the ears of God, and of the great High Priest of His sanctuary, his full dependence on Christ and His precious blood. He knows that that price is up to the full estimate demanded by God. He has one standard of perfection and purity, against which He weighs the hearts, spirits, and actions of men. Everything short of this standard, every one who fails to reach this sterling value, will be condemned; like the Babylonian prince, who was weighed in the balances, and found wanting. To come short of the glory of God, is to be in the distance and darkness of corruption and death. How wondrous the grace, which has provided One, in whom we are raised from the depth of human misery, degradation and ruin, to the height of the throne and glory of the Most High! How passing knowledge, that love of God, which has not hesitated to plunge into judgment and wrath, His only-begotten Son, and to shed the blood of Christ like water, in order to redeem, from filthiness and sin, the worthless and the vile; and to number them among the hosts of light and glory, in the courts above!

There is a manifest allusion to the atonement-money in 1 Peter i:18: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb

without blemish and without spot." An allusion, by way of contrast. What men consider precious metals, and free from impurity and corrosion, God calls "perishable" and "corruptible." He says that gold and silver "canker" and "rust."

The man who amasses wealth is an object of praise and envy. "Men will praise thee when thou doest well to thyself." (Psa. xlix:18.) But in this epistle, gain is denominated *filthy lucre*. The redemption, which God has paid for us, is no amount of corruptible things, as silver and gold. Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. Nothing less than the precious blood of Christ would avail. God has valued our salvation at no less cost, than the pouring out of His soul unto death.

The Hebrew word, from which the words *ransom* and *atonement* are derived, has a variety of senses all bearing on the same truth. Thus, we find the word includes the thought of *covering* over our sin; as a covering of pitch covers over the wood on which it is spread. (Gen. vi:14.)

The blood of atonement blots out the page of sin, and hides it from the eye of God. The secret sins, which have stood out in their glaring evil, in the light of His countenance, are hidden by the blood sprinkled on the mercy-seat. It also means, to *appease* or *pacify*. Thus Jacob sent a present to (*atone* or) appease his brother Esau. (Gen. xxxii:20.) "The wrath of a king is as messengers of death: but a wise man will (*atone* or) pacify it." (Prov. xvi:14.) "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am (*atoned* or) pacified towards thee." (Ezek. xvi:63.)

This is the sense of the word in the New Testament—*propitiation*; God's wrath being appeased in Christ through the shedding of His blood. (1 John ii:2; and iv:10.)

Pardon and *forgiveness* are included in the word. (Deut. xxi:8), "The blood shall be (*atoned*, or) forgiven them."

Hezekiah prayed, "The good Lord (*atone*, or) pardon every one." (2 Chron. xxx:18.) Also, to *reconcile*.

"A sin-offering brought in (to *atone*, or) to reconcile withal, in the holy place." (Lev. vi:30.)

"And when He hath made an end of (atoning, or) reconciling the holy place." (Lev. xvi:20.)

"Poured the blood at the bottom of the altar, and sanctified it, to make (atonement, or) reconciliation upon it." (Lev. viii:15.)

"So shall ye (atone, or) reconcile the house." (Ezek. xlv:20; also 15 and 17.)

In the New Testament also, the word *atonement* is synonymous with *reconciliation*.

"To make reconciliation for the sins of the people." (Heb. ii:17.)

"We have now received the atonement." (Rom. v:11. Margin—Reconciliation.)

"Reconciling of the world." (Rom. xi:15.)

"That he might reconcile both unto God in one body by the cross." (Eph. ii:16.)

"By Him, to reconcile all things to Himself." (Col. i:20.)

To put off, or expiate.—"Mischief shall fall upon thee; thou shalt not be able to put it off." (Margin—Expiate. Isa. xlvii:11.)

To disannul.—"Your covenant with death shall be disannulled." (Isa. xxviii:18.)

Ransom, or, satisfaction.—"Deliver him from going down into the pit: I have found a ransom." (Job xxxiii:24.)

"A great ransom cannot deliver thee." (Job xxxvi:18.)

"Nor give to God a ransom for him." (Psa. xlix:7.)

Satisfaction.—"Ye shall take no satisfaction for the life of a murderer." (Num. xxxv:31.)

In the New Testament.—"To give His life a ransom for many." (Matt. xx:28; Mark x:45.)

Lastly: *To purge or cleanse.*—"Purge away our sins, for Thy name's sake." (Psa. lxxxix:9.)

"By mercy and truth, iniquity is purged." (Prov. xvi:6.)

"This iniquity shall not be purged." (Isa. xxii:14.)

"By this, therefore, shall the iniquity of Jacob be purged." (Isa. xxvii:9.)

"The land cannot be cleansed of the blood." (Num. xxxv:33.)

We shall perceive, from these various quotations, that the same Hebrew word translated *Atonement*, signifies also, Covering over; Appeasing; Forgiveness; Reconciliation; Expiation; Disannulling; Ransom or Redemption; Satisfaction; and Cleansing.

One sense of *our* word Atonement is, At-one-ment; two opposing parties being brought together in agreement as one. And the means whereby this is effected, the payment of a price, ransom or satisfaction. So, this beautiful type of the half-shekel of silver, shadows forth the precious blood of Christ, as the redemption price provided by God. And, when the sinner estimates its all-sufficient value in the presence of God, he answers the action of the Israelite in paying down the silver half-shekel; as it is beautifully expressed in 1 Pet. ii:7: "Unto you which believe, He is precious"; or, as it might be rendered, "He is the preciousness"; your full satisfaction, and value also before God.

We have also another important aspect of truth portrayed in this type—viz.: that redemption *brings* us to, and *fits* us for God. The Israelite, who paid his ransom-money, was numbered as a soldier and a servant for God. A place was assigned him in the battlefield; and he had his position in the camp, appointed with reference to the tabernacle, the dwelling-place of God in the midst of the hosts. From henceforth Jehovah was his Leader, his Lord, his King. In like manner, the believer is redeemed to God, by the blood of Christ, from the world, and from slavery to sin and Satan; that he may be a soldier and a servant of the Most High; to be led, guided, and sustained by Him, who has called him out of darkness, into His marvellous light.

Two other words deserve our notice in this passage. (Exod. xxx:13, 14.) "Every one that *passeth* among them that are numbered." And the word "*offering*," 13-15. The allusion, in 13, 14, is to the sheep passing under the rod of the shepherd, as he numbers them. (Ezek. xx:37.) "I will cause you to pass under the rod: and I will bring you into the bond of the covenant." The priest took the place of a shepherd, counting the sheep of God's hand. And as the

true mark of the sheep came under his eye, in the ransom-money offered by each, he entered each in the book of the covenant. So the good Shepherd has laid down His life for the sheep; and they are entered in the Lamb's book of life, because the atonement-price has been paid for each.

The word *Offering* is a peculiar word in the Hebrew, signifying something that is lifted off the ground and presented on high; and is the word translated *heave-offering*. All the various offerings brought by the Israelites, as contributions for forming the tabernacle, and enumerated (Exod. xxv:2-7) are called heave-offerings. This atonement-money was a peculiar piece of silver, separated off to God, and lifted, as it were, from the earth, with the special object of being paid into His treasury, as a ransom for the soul. So has the Lord Jesus been lifted up, first on the cross, to pour out His blood a ransom for many; and secondly, He has been exalted, and made very high, "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts v:31.)

This ordinance was transgressed by David, as related in 2 Sam. xxiv, 1 Chron. xxi. Israel had settled down in self-contentedness and pride; David their king and shepherd, himself drinking into the same spirit. Satan, by God's permission, was allowed to tempt the king, and provoke him, by whisperings of vanity and self-exaltation, to number Israel. The desire in David's heart was, not that God might be glorified and His promise made manifest, in the vast increase of His people; but that he, the king, might congratulate himself on the number of his subjects. "Number ye the people, *that I may know*." "Bring the number of them to me, *that I may know it*." Joab, to whom the command was given, though himself an ambitious worldly-minded man, yet was keen-sighted enough to perceive that this desire of his master was not of God. He even had some insight into David's sin. He looked upon Israel as a people belonging to Jehovah; and on David, as committing a trespass in having them numbered for himself. But, like all unbelievers, though he could point out the fault, he was not

able to direct David to the remedy. He did not allude to the atonement-money.

One result of this numbering was that even cities of the Hivites, and the stronghold of Tyre, were included in the tale; which could never have been the case had the silver half-shekel been required. At the present day, unconverted inhabitants of earth are too often classed as of the Church of God, by reason of the same neglect, *viz.*: that they are not required to confess openly their confidence in the precious blood of Christ, before being reckoned among the hosts of God.

David's heart soon smote him after the numbering was completed; he fully confessed his own sin and folly; he at once cast himself on the mercies of God for pardon, and preferred being dealt with in chastisement immediately from the Lord rather than fall into the hands of men. Accordingly, the plague (which had already been threatened, in Exod. xxx:12) broke out amongst the people; and the destroyer stayed not his hand until the Lord, listening to the humiliation of David, and appeased by the burnt-offering, presented at the threshing-floor of Ornan the Jebusite, said—"It is enough." David in his intercession, manifests a soul restored to the Lord; and proves that he has discovered his former error; for he speaks of Israel as sheep, and as the people of the Lord; whereas he had numbered them as fighting-men, and for his own glory.

Also the price of the spot for the altar is paid in shekels of silver. There may be some reference in this to the atonement-money. The apparent discrepancy between the fifty shekels, mentioned as the purchase-money in 2 Sam. xxiv:24, and the six hundred shekels of gold in 1 Chron. xxi:25, may be reconciled on the supposition that the former money was paid for the mere spot on which the altar itself was erected; whereas the latter was the purchase-money for the whole place of the threshing-floor.

The blessed words—it is enough—were again, in principle, uttered by Jehovah from heaven, when He raised the Lord Jesus from the dead. Satisfaction had been completely made:

the sword of vengeance had been buried in the heart of God's own Son; the precious blood had been poured out; the full redemption-price had been rendered; and Jesus was raised from the dead; at once the proof of the perfect value of His own death, and to receive the due reward of His loving faithful obedience. "It is enough" may be a fitting superscription for the half-shekel ransom-money.

It appears that the question asked of Peter, (Matt. xvii:24) "Does not your master pay tribute?" (or, according to the margin, the didrachma) had reference to this ransom-money. Probably the payment, which had been instituted in Exod. xxx, of a half-shekel, when the Israelites were numbered, had in course of time been converted by the Jewish rulers into a kind of poll-tax, payable for the uses of the temple. Peter, with his usual readiness, or rather rashness, answered the question in the affirmative, without referring, as he should have done, to the Lord Himself for a reply. And when he was come into the house, Jesus anticipated his request for the ransom-money, (to the payment of which he had just committed the Lord) by putting the question, "What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" The Lord thus addresses him as *Simon*, instead of Peter. The Apostle had relapsed into the natural man; and Jesus uses the name, which Peter had received from his earthly parents, instead of the new name, given him on his confession of faith.

Peter had forgotten the late glorious scene of the Transfiguration, when the voice had sounded from the excellent glory, "This is my beloved Son: hear ye Him"; and he had committed two errors. Instead of harkening to Jesus, and learning of Him, he had acted on his own self-confident judgment; and instead of owning the Lord as the Son of God, he had lowered Him down to the position of a stranger, or captive, from whom a ransom was demanded by God.

This serves to explain the Lord's question quoted above. Peter replies to it—to his own condemnation—"Of strangers." Jesus saith unto him, "Then are the children free." Jesus

came to declare *the Father*. "He that hath seen me, hath seen the Father." He had come to redeem them that were under the law; that those who believed on Him might receive the adoption of sons. Liberty of sonship, and not the bondage of servanthip, not the slavery of bondmen confined under rigid commandments, was the liberty that Christ came to proclaim. *The law, even in its type of the atonement-money*, did not intimate the blessing of sonship. Grace and truth, which came by Jesus Christ, placed the believer in the freedom of new birth; as many as received Christ, were born of God. But Peter had not yet received the spirit of sonship. The Holy Ghost had not yet been sent from the risen Christ; and thus the apostle mingled up and confounded adoption and bondage, and lowered the Son down to the position of a stranger.

This is an instructive lesson to our souls; for the spirit of bondage is constantly working within us. It is of the flesh, of nature. It springs from Simon, the son of Jonas, instead of from Peter, a child of God. If we have known God, or rather, are known of God, we are no longer aliens or strangers, but children and heirs; and the spirit of slavery cannot dwell with the spirit of the Son. Law and grace can never be united.

The Lord Jesus, having claimed for Himself and Peter the liberty of children, adds: "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money (a stater), that take and give unto them for me, and thee." Thus, one piece of silver, brought up from the depth of the sea, was paid into God's treasury, in which piece Jesus and Peter were both included. There seems to be a wonderful significance in this. The sea yielded up the precious ransom-money. The depths, with their billows and waves of wrath and death, were, so to speak, the birth-place of atonement. Jesus rose not alone, but inseparably linked on with His Church—one with Him in all His own preciousness—presented in Him to God in glory—laid up and hidden in God's treasury above.

Whatever God's demand against Peter, the blessed Lord was involved in the same demand: Peter's responsibility became Christ's—"for me and thee"—and thus is Jesus now in the presence of God for us, to answer every liability, to render payment in the full for all our infirmities and sins, to save, to the very end, all that come unto God by Him. He has bound us up with Himself, in one bundle of life; and we can never look upon Him now, without also beholding in union with Him, the whole ransomed church of God, one precious piece of silver in God's temple above.

APPENDIX B

THE JEWISH YEAR

Abib or Nisan —First Month (April)	Fourteenth Day — Passover Feast.
	Sixteenth Day — Firstfruits of the Barley Harvest.
Zif —Second Month (May)	
Sivan —Third Month (June)	Sixth Day — Feast of Weeks or Pentecost. Firstfruits of the Wheat, etc.
Thammuz —Fourth Month (July)	
Ab —Fifth Month (August)	
Elul —Sixth Month (September)	
Tisri —Seventh Month (October)	First Day — Feast of Trumpets.
	Tenth Day — Day of Atonement.
	Fifteenth Day — Feast of Taber- nacles. Succoth.
Bul —Eighth Month (November)	
Chislev —Ninth Month (December)	Twenty-fifth Day — Feast of Dedic- ation.
Tebeth —Tenth Month (January)	
Shebat —Eleventh Month (February)	
Adar —Twelfth Month (March)	Fourteenth and Fifteenth Day — Purim.

The Jewish year begins with a feast commemorating the great deliverance out of Egypt. It ends with a feast commemorating another deliverance. Heman is a type of the Anti-christ. Read Book of Esther.

LEVITICUS

CONTENTS

Introduction.....	199
The Division Scope	205
The Analysis and Annotations	209

The Book of Leviticus.

Introduction.

The third book of the Pentateuch is "Leviticus." It has been called by this name because it gives fully the functions of the Levites. The Hebrews have given the book the name "*Va-yikra*," the first word in the Hebrew text, meaning, "And He called."

The little word "and" connects the book closely with the preceding one. Its beautiful relation to the book of Exodus we hope to show later. The opening verses of Leviticus solemnly declare that the words contained in this book are the very words of Jehovah. "And the Lord called unto Moses and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, etc." In no other book of the Bible is such stress laid upon the fact that Jehovah speaks, and nowhere do we find so many repetitions of this fact. Twenty-four times we find the Divine command, "speak unto the children of Israel"—"speak unto Aaron." Thirty-six times occurs the phrase—"The Lord spake." Twenty-one times the speaking One says, "I am the Lord (Jehovah)," and as often, "I am the Lord your God." No other proof is needed that the Lord is speaking on every page of this book. Moses received the very Word of God. He wrote the words as he had received them from the Lord. Any other belief is untenable.

And here we must add the testimony of the New Testament Scriptures. Those contain at least forty references to the book and its ordinances. When our Lord Jesus Christ, the infallible Son of God, was on earth, the book of Leviticus, as well as the entire Pentateuch, was known and believed to be the Word of God, and written by Moses. Our Lord set His seal to this, and repeatedly bore witness to the Mosaic authorship and inspiration of the Pentateuch,

called "the Law of Moses." How He confirms the book of Leviticus may be seen by turning to the following passages: Matthew viii:4 and Lev. xiv:3-10; Matthew xii:4 and Lev. xxiv:9; Matthew xv:3-6 and Lev. xx:9; John vii:22 and Lev. xii:3. Without giving other New Testament references we briefly mention the Epistle to the Hebrews, which contains so many allusions to the levitical institutions, the priesthood and sacrifices, their typical meaning and realization in the person and work of Christ. This remarkable Epistle alone, in its God-breathed unfoldings, bears an incontrovertible testimony to the Divine, as well as Mosaic, origin of Leviticus. And to this must be added another fact. The closer study of this book will disclose the fact that the different rites and Divinely appointed institutions are indeed the "shadow of good things to come." The Gospel of the Grace of God is inseparably connected with the entire book of Leviticus. Nowhere else do we find the redemption-work of Christ so fully and so blessedly told out as in this book. The beauty and wisdom of all is from above.

An Astonishing Assertion.

Leviticus, then, is by its own testimony the Word of God. The Son of God and the Holy Spirit in the New Testament confirm this testimony. The work of Christ and the Gospel are foreshadowed in it and closely linked with the levitical institutions. In view of these great facts, believed and cherished by the people of God, including the most scholarly and devout, how astonishing is the assertion now so generally made by the boasting rationalistic school of "Higher Criticism," that Leviticus is "a priestly forgery of the days after Ezra"! One is loath to refer again to this most dangerous infidelity which has become so widespread throughout all Christendom. Our times, however, demand a positive and outspoken condemnation of this modern day infidelity, which comes in the garb of an angel of light, with the claim of being reverent and devout, but behind which stands the

dark and sneering shadow of the enemy of God. Higher Criticism has consigned Leviticus to a date after the Babylonian captivity. According to these "scholars" the priestly laws were collected in Babylonia and were brought back to Palestine. Some even go so far as to claim that the levitical institutions were influenced by the institutions of Babylon. But, enough of this! We do not want to fill our pages with the inventions of those blind leaders of the blind. If the book of Leviticus was not written by Moses, given to him directly by Jehovah Himself, then this book is a colossal fraud and forgery. Inasmuch as so many "theological" professors deny the inspiration and Mosaic authorship of Leviticus, this book has been branded as a concoction of falsehoods. Such is the logical consequence. We let another scholar speak on this matter: "While the Lord Jesus taught in various ways that Leviticus contains a law given by revelation from God to Moses, these teach that it is a priestly forgery of the days after Ezra. Both cannot be right; and if the latter are in the right, then—we speak with all possible deliberation and reverence—Jesus Christ was mistaken, and was therefore unable even to tell us with inerrant certainty whether this or that is the Word of God or not. But if this is so, then how can we escape the final inference that His claim to have a perfect knowledge of the Father must have been an error; His claim to be the incarnate Son of God, therefore, a false pretension, and Christianity, a delusion, so that mankind has in Him no Saviour?

"But against so fatal a conclusion stands the great established fact of the resurrection of Jesus Christ from the dead; whereby He was with power declared to be the Son of God, so that we may know that His word on this, as on all subjects where He has spoken, settles controversy, and is a sufficient ground of faith; while it imposes upon all speculations of men, literary or philosophical, eternal and irremovable limitations.

"Let no one think that the case, as regards the issue at stake, has been above stated too strongly. One could not

well go beyond the often cited words of Kuenen on this subject: 'We must either cast aside as worthless our dearly bought scientific method, or we must forever cease to acknowledge the authority of the New Testament in the domain of the exegesis of the Old.' With good reason does another scholar exclaim at these words, 'The Master must not be heard as a witness! We treat our criminals with more respect.' So then stands the question this day which this first verse of Leviticus brings before us: In which have we more confidence? in literary critics, like a Kuenen or Wellhausen, or in Jesus Christ? Which is the more likely to know with certainty whether the law of Leviticus is a revelation from God or not?

"The devout Christian, who through the grace of the crucified and risen Lord 'of whom Moses, in the law, and the prophets did write,' and who has 'tasted the good word of God,' will not long hesitate for an answer."*

To this we say, heartily, "Amen." If these critics, whose real difficulty is the "puffed up head" and "the empty heart" were to turn in humility of mind and in dependence upon the Spirit of God to the Word itself, casting their "little learning" to the winds, they would soon learn the wisdom of God and repent of their foolishness.

The Message of Leviticus.

We have pointed out the fact that Leviticus has in itself the unmistakable imprint of Divine revelation. What then is its message? One word gives the answer. The word "Holy." Ninety times this word is found in the twenty-seven chapters. And here we call the attention to its relation to the book of Exodus. We found in our study of Exodus that redemption is there blessedly foreshadowed. The message of Leviticus is that which is the outcome of redemption, "Holiness unto the Lord," "Sanctification." In the New Testament the sanctification of a redeemed

* S. H. Kellogg on "Leviticus."

people is revealed in a twofold aspect: Sanctification by the precious blood of atonement, and sanctification by the Spirit of God. The first is the foundation of all, and the second is the result of it. We see, therefore, that the book of *Leviticus* begins with the Divine instructions concerning the offerings, in which the perfect work of the Lord Jesus Christ and His perfect life are typically foreshadowed. It is perhaps the most complete as well as wonderful description of His work and sacrifice which we possess. In their typical meaning the first seven chapters can never be exhausted. Then follows the Divine account of the consecration of the priesthood, telling us typically that a redeemed and sanctified people, a holy priesthood (1 Pet. ii:5), can draw nigh and enter into His presence. Access and worship are thus most blessedly illustrated. Practical sanctification in a separated walk and holy living is demanded by the different statutes and laws. And these typify the work of the Holy Spirit in the believer. All this, and much else, makes the study of *Leviticus* of great interest and value. It is needed in our days. The fundamental truths of the Gospel, typically foreshadowed in *Leviticus*, are the truths mostly denied or belittled. And all that know the Gospel, and rest upon the finished work of the Lord Jesus Christ, will surely find in this book new beauties of Him, who is altogether lovely, and learn more what His great work as our substitute meant to Him and what it means for us.

Prophetic Foreshadowings.

By far the greater number of the types in *Leviticus* have found their fulfillment in the life and death, the resurrection and Priesthood of our Lord. Others, however, are still unfulfilled. This is especially true in connection with some of the feasts of Jehovah. The feast of trumpets, the ingathering at the full harvest, the Sabbath year, the year of jubilee await their glorious fulfillment in a future day, when Israel shall be restored as a nation. These prophetic foreshadowings will be pointed out in the annotations.

The Time When Leviticus Was Given.

Different views are held concerning the period of time consumed in the giving of these words of Jehovah. It is evident that Leviticus and Numbers i-x:10 were given between the first day of the first month and the twentieth day of the second month, that is of the second year after their departure from Egypt.

The Scope and Division of Leviticus.

Leviticus containing the Divine instructions for a redeemed people reveals a progressive order. A rapid glance at the contents will demonstrate this at once. First the Lord gives to the people, whom He brought out of Egypt, His communications concerning the different sacrifices. After these offerings are described, and the law concerning them is given, the account of the consecration of Aaron and his sons, his fellow-priests, follows, and how they began their priestly functions. The judgment of Nadab and Abihu for presenting strange fire is closely connected with this. God demanding holiness in His redeemed people comes next in this book. The account of the great day of atonement, when Aaron entered the Holiest for a brief season, precedes the precepts for the people of God in which their walk in separation from evil is so fully entered upon. The great day of atonement is the center of the book of Leviticus; everything in the book is related to that day. The next which follows, after the giving of instructions of a holy walk, is the Divine appointment of the different feasts, and the laws connected with these feasts, especially the great year of Jubilee. This, with a chapter on things vowed and devoted, closes the book. It is most interesting to note this last chapter, for it contains the consummation of the book, and foreshadows the time when God will receive what belongs to Him, and when He will be all in all. The words "unto Jehovah" *—"holy to Jehovah"—"it is Jehovah's"—occur fourteen times in this last chapter. "Holy unto Jehovah" is mentioned thrice in the closing verses of Leviticus. And this is in keeping with the message of the book. Jehovah is holy; His people must also be holy. "Ye shall be holy: for I the Lord your God am holy" (Chapter xix :2). The last

* The word "Lord" in Leviticus, as throughout the Old Testament, is in the Hebrew "Jehovah."

verse of Leviticus states once more the solemn fact of the beginning of the book, that Jehovah spake all these words unto Moses.

This brief sketch shows the unity of the book of Leviticus and its progressive revelation. That it could be the patchwork of different writers or the product of after exilic days, as claimed by the rationalists, is impossible. A closer study of this book, so directly communicated by Jehovah to Moses, shows the marvellous wisdom of God. Only the Omniscient Lord could give such instructions and institutions, which foreshadow His gracious ways in redemption. We shall aim, as much as this is possible, in our annotations, to point out the wonderful types and prophecies of Leviticus. Here the atoning work of Christ, the results for His people, their privileges and responsibilities are most blessedly outlined. Israel's future restoration connected with the coming day when they shall see Him, who is typified by Aaron, when they shall look upon the pierced One, and their great national day of atonement dawns, the millennial times of blessing and glory and the great Jubilee: all is more than indicated by the Divine communications.

The Division of Leviticus.

The brief outline of the scope of the book shows that the division is not difficult to make. As this book is so little known, we suggest first of all a careful reading of the book, noting three general parts.

These are the following : 1. The Offerings and the Priesthood (Chapter i-x). 2. Laws and Precepts (Chapters xi-xxii). 3. The Feasts of Jehovah (Chapters xxiii-xxvii). In our study we shall divide the book in a way which, we trust, will make the study not alone helpful, but interesting. We divide the book in seven parts, which we give first of all, so that the reader can have the contents of the entire book for a careful survey at his command. It will help much in the study of Leviticus to go over this division a number of

times and if possible to memorize the parts and contents of the chapters before following the analysis and studying the annotations.

I. THE OFFERINGS. THE FOUNDATION OF HOLINESS. Chapters i-vii.

1. The Burnt-Offering. Chapter i.
2. The Meal-Offering. Chapter ii.
3. The Peace-Offering. Chapter iii.
4. The Sin-Offering. Chapter iv-v:13.
5. The Trespass-Offering. Chapter v:14-vi:7.
6. The Laws of the Offerings. Chapters vi:8-vii:38.

II. THE PRIESTHOOD. THE RESULTS OF HOLINESS. Chapters viii-x.

1. Aaron and His Sons. Their Consecration. Chapter viii.
2. The Functions of the Priesthood Exercised. Chapter ix.
3. Nadab and Abihu. The False Worship and its Results. Chapter x.

III. HOLINESS DEMANDED. Chapters xi-xv.

1. The Clean and the Unclean. Chapter xi.
2. Childbirth Law. Inherited Sin. Chapter xii.
3. Leprosy. Type of Indwelling Sin. Chapter xiii.
4. The Cleansing of the Leper. Chapter xiv.
5. Concerning Issues. Man's Weakness and Defilement. Chapter xv.

IV. THE DAY OF ATONEMENT. IN THE HOLIEST. Chapters xvi-xvii.

1. The Day of Atonement. Chapter xvi.
2. The Testimony Concerning the Blood. Chapter xvii

V. PRACTICAL HOLINESS IN DAILY LIFE. Chapters xviii-xxii.

1. **Different Relationships.** Chapter xviii.
2. **Different Duties.** Chapter xix.
3. **Warnings Against Special Sins and their Penalty.** Chapter xx.
4. **Laws for the Priests.** Chapters xxi-xxii.

VI. THE HOLY FEASTS AND SET TIMES. Chapters xxiii-xxvi.

1. **The Feasts.** Chapter xxiii.
2. **Priestly Duties; the Light and the Shewbread.** Chapter xxiv:1-9.
3. **Blasphemy. Israel's Sin Foreshadowed.** Chapter xxiv:10-23.
4. **The Sabbatic Year and the Year of Jubilee.** Chapter xxv.
5. **The Blessings and the Curse. Israel's History** Chapter xxvi.

VII. VOWS AND DEVOTION. Chapter xxvii.

1. **The Claims of Jehovah Realized.** Chapter xxvii.

Analysis and Annotations.

I. The Offerings. The Foundation of Holiness.

Chapters i-vii.

1. The Burnt Offering.

CHAPTER I

1. The Bullock. V. 1-9.
2. The Sheep or the Goat. Vs. 10-13.
3. The Doves or Pigeons. Vs. 14-17.

Jehovah spoke out of the tabernacle which had been set up and upon which the cloud descended, filling the Holy of Holies with the Glory of the Lord. Thus Leviticus is closely linked with the ending of the Book of Exodus. Out of that Glory, from between the Cherubim, the same Person spoke to Moses, who had spoken to Him out of the burning bush and on Mount Sinai. The first three chapters with which Leviticus opens form one utterance of Jehovah. The second utterance begins with Chapter iv:1. This first utterance of Jehovah is concerning three offerings: the Burnt-offering, the Meat-offering and the Peace-offering. They are distinguished from the other two offerings by being called "a sweet savour (or odour) to Him." This tells of the value and acceptability of these offerings. No direct reference to sin is made in connection with the "sweet savour" offerings. For Israel these three offerings were the Divinely appointed means to approach Him, who dwelt in the Sanctuary. The Sin and Trespass-offerings had more specially to do with their sins and were the means of restoring communion with God. The Burnt-offering stands first among the Offerings because it foreshadows in a most precious and

simple way the perfect work of Christ, who through the eternal Spirit offered Himself to God. This offering was wholly consumed, and was therefore also called "whole Burnt-offering" (Deut. xxxiii:10; Psalm li:19). It was a holocaust. It went up entirely to God; the priests could not eat of it. The altar upon which it was brought was called the Altar of Burnt-offering, while the fire upon that altar was never permitted to go out. Every part of it typifies Christ offering Himself completely to God; the sweet odour is unto God and it is for the believer's acceptance in Him. A few hints on this offering and the other offerings will be sufficient to show their typical meaning.

First the bullock is mentioned. The ox gives us the highest type of Christ offering Himself. Like the sheep and goats used in the Burnt-offering, the ox was easily gotten. He needed not to be hunted or be gotten by man's efforts; the ox and the other domestic animals used were, so to speak, ready and willing. Led from the green pastures to be killed before the Lord, the ox is the type of Christ, who left the Father's Glory and presence to do His will and give Himself as the willing sacrifice (Psalm xl:6-8; Hebrews x:1-6). But the ox is also the type of the servant, and reminds us of Christ, the obedient servant, who came not to be ministered to, but to minister and give His life a ransom for many. There was to be no blemish whatever in the animal. Even so Christ was without blemish, holy and undefiled. The type was to be without blemish, Christ is without blemish, and the Church which He loved and for which He gave Himself will be through His gracious work without blemish, having no spot or wrinkle or any such thing (Eph. v:27).

The offerer had to offer it of his own voluntary will. The correct rendering is (verse 3) "for his acceptance." This reveals the great purpose of the Burnt-offering. Through Christ as the Sin-offering, as we shall see later, the believer knows that all sins are paid for and put away. The Burnt-offering leads us higher. The spotless One offered Himself unto God and we are accepted in Him. The believer is

therefore completely identified with the perfect obedience and devotion of the Lord Jesus Christ and accepted as His willing sacrifice was accepted by God and a sweet odour unto Him.

The offerer had to put his hand on the head of the sacrifice. This simple act identified the offerer with the offering. It also stands for faith, for the hand is for taking hold. Thus faith must lay hold in faith on Christ and become identified with Him. God and the believing soul meet in the One, who offered Himself. In connection with the command to put the hand on the head of the sacrifice we find the statement: "it shall be accepted for him to make atonement for him." While we saw before the believer's acceptance in Christ, here the fact is made known that the sacrifice is accepted in the offerer's place and that the Burnt-offering makes atonement. And because "without shedding of blood is no remission of sins" the ox had to be killed. The Hebrew word "killing" has a sacrificial meaning. The offerer had to slay the victim himself to indicate that he deserved the death which the animal suffered in his place. The next thing done was the sprinkling of the blood by the priests round upon the altar by the door of the tabernacle. Thus He who knew no sin was made sin for us; and His blood has made atonement. And how blessed it is to see it was done "before the Lord" (verse 5). How exceedingly precious and of inestimable value the devotedness of Christ, His obedience unto the death of the cross, and the shedding of His blood must be in God's holy sight! Thus everything in the Burnt-offering foreshadows the blessed truth—"Christ hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. v. 2).

The victim was flayed, cut into pieces. His inwards and his legs were washed with water. The head and the fat, as well as the other parts including the inwards and the legs, were put in order on the wood upon the altar. It was then completely consumed by fire and rose up a sweet savour unto the Lord. All has its typical meaning. All is exposed to the Divine gaze and all witnesses to the perfection and

excellencies of Him who gave Himself. The fat is typical of His internal excellencies. The inwards and the legs washed in water apply to Christ's holy character in His affections and in His walk in perfect accord with the Word (the water). The wood tells of His humanity which He took on for the suffering of death. The fire was the fire from heaven. *It is not, as often taken here, the symbol of Divine wrath consuming the sacrifice, but it has another meaning.* It is the figure of God's perfect delight in the devotion of His ever blessed Son. God rested in Christ and found His fullest satisfaction in Him. The Hebrew has different words for burning. The one that is used here is the same as used for the burning of incense. This in itself shows that it has no connection with wrath. The continual fire upon the altar in connection with this greatest of all the offerings, tells us of God's perpetual delight in the work of Christ, what He is and what He has done.

What became of the skin of the ox? Chapter vii:8 gives the answer. It belonged to the priest. *And thus the Burnt-offering aspect of the death of Christ covers and hides all, who trust in Him.*

Next we find that sheep and goats could also be brought as a Burnt-offering. The highest grade was the ox and the grades which followed, the sheep and the goat. This was in case the offerer was poor and could not bring the more costly ox. It also represents the faith of the offerer. A lower faith and estimate of Christ which does not reach up to the highest conception, however, does not affect the acceptance of the offerer. The inferior offerings typified Christ and were therefore a sweet savour unto God, who beheld in all the same perfect sacrifice. Our faith should rest completely upon God's estimate of Christ and His work. The sheep is the type of Christ in His devoted self-surrender, unresisting and silent (Isaiah liii: 7). The goat-offering clearly typifies the substitutionary character of the work of the Lamb of God on the cross. The goat is more linked with the Sin-offering aspect of the death of Christ. Here also the fact is made known that the lamb and goat-offering

is to be brought on the side of the altar *northward* before the Lord (verse 11). It stands typically for distance and not the same nearness is recognized as in the first grade offering.

Turtle-doves and pigeons are the lowest grade of the Burnt-offerings. These were for the poorest of the people and they express typically the weakest faith in Christ and the lowest estimate of His work. But here also we read that it was accepted as an offering made by fire, of a sweet savour unto the Lord. These birds speak of Christ as do the Ox and the Lamb. The dove is the bird of peace, love and sorrow. The dove pictures Him as holy and undefiled, filled with tenderness and love. The bird was put to death by "wringing off its head," the type of the violence done to Him, who was so tender and loving. The crop and the feathers (correct meaning, "*filth*") were cast away. As those were unclean they had to be thrown away so as to make the type correspond to Him, who is undefiled and holy.

2. The Meal-offering.

CHAPTER II.

1. The general instruction. Vs. 1-3.
2. Baked in the Oven. 4.
3. Baked in a Pan. Vs. 5-6.
4. Baked in a Frying Pan. V. 7.
5. Presented Unto the Priest. Vs. 8-11.
6. The Oblation of the Firstfruits. Vs. 12-16.

The word "meat" should be changed throughout this chapter to "meal." This offering or oblation is closely connected with the Burnt-offering. No doubt it could not be brought apart from the sacrificial animal. The Meal-offering is the type of Christ in His perfect humanity and holy, devoted character. It was not for atonement even as the holy humanity of Christ and devotedness of His life could not atone for sins. It is called "most holy" for in His humanity He was "that holy thing." The fine flour, sifted and pure, coming from the corn of wheat, is the apt and beautiful type

of His perfect humanity. The oil, so prominent in this offering, is the type of the Holy Spirit. The oil was connected in a two-fold way with this offering. The fine flour was mingled with oil. This is typical of the incarnation, His conception by the Holy Spirit, His whole being Spirit-filled. It is a blessed illustration of Luke i:35. Leaven was *entirely* absent. "Unleavened fine flour" and "no leaven" is repeatedly stated by Jehovah. It had to be excluded, for leaven is a type of evil, and no evil was in Him. Nor was any honey permitted in the fine flour. Honey is the type of the sweetness of human nature apart from grace; the picture of fallen nature in an amiable character, yet sin connected with it. Leaven is fermentation; and the sweet honey is the cause of it. It was not allowed in the fine flour, for nothing of an unholy sweetness was in Christ. Only the oil was mingled with the flour. But the oil was also poured upon the flour. This is the type the Holy Spirit, as He came upon Christ, the anointed One. He was on earth the One whom the Father hath sealed (John vi:27); in the Meal-offering "salt" had likewise a place. It is the type of the separating power of holiness. Believers, born again, have the Holy Spirit in the new nature, and by the Spirit are sealed. Thus we are enabled to walk even as He walked, and show forth His excellencies. We add here a beautiful tribute to the perfect humanity and the moral Glory of Christ:

"This meal-offering of God, taken from the fruit of the earth, was of the finest wheat; that which was pure, separate and lovely in human nature was in Jesus under all its sorrows, but in all its excellence, and excellent in its sorrows. There was no unevenness in Jesus, no predominant quality to produce the effect of giving Him a distinctive character. He was, though despised and rejected of men, the perfection of human nature. The sensibilities, firmness, decision (though this attached itself also to the principle of obedience), elevation and calm meekness, which belong to human nature, all found their perfect place in Him. In a Paul I find energy and zeal; in a Peter, ardent affection; in a John, tender sensibilities and abstraction of thought, united to a desire to vindicate what he loved which scarce knew limit. But the quality we have observed in Peter predominates and characterizes him. In a Paul, blessed servant though he was, he did not

repent, though he had repented. . . . In him in whom God was mighty toward the circumcision, we find the fear of man break through the faithfulness of his zeal. John, who would have vindicated Jesus in his zeal, knew not what manner of spirit he was of, and would have forbidden the glory of God, if a man walked not with them.

"But in Jesus, even as man, there was none of this unevenness. There was nothing salient in His character, because all was in perfect subjection to God in His humanity, and had its place, and did exactly its service, and then disappeared. God was glorified in it, and all was in harmony. When meekness became Him He was meek; when indignation, who could stand before His overwhelming and withering rebuke? Tender to the chief of sinners in the time of grace; unmoved by the heartless superiority of a cold Pharisee (curious to judge who He was); when the time of judgment is come, no tears of those who wept for Him moved Him to other words than 'Weep for yourselves and for your children,'—words of deep compassion, but of deep subjection to the due judgment of God. The dry tree prepared itself to be burned. On the cross, when His service was finished, tender to His mother, and intrusting her in human care, to one who (so to speak) had been His friend, and leaned on His bosom; no ear to recognise her word or claim when His service occupied Him for God; putting both blessedly in their place, when He would show that, before His public mission, He was still the Son of the Father, and though such, in human blessedness, subject to the mother that bare Him, and Joseph His father as under the law; a calmness which disconcerted His adversaries; and in the moral power which dismayed them at times, a meekness which drew out the hearts of all not steeled by opposition. . . . Such was Christ in human nature." *

And frankincense was thereon. This is the fragrance, unspeakable in its value, as it went up from His blessed life to God.

But the Meal-offering was baked in an oven, in a pan and in a frying pan or cauldron. These are the types of the testings and trials in His holy humanity. He was made perfect through suffering as the Captain of our salvation. (Heb. ii:10). The oven typifies the temptations from the side of Satan—known only to the Lord Himself. The pan tells of the more evident testings and trials through which He passed, enduring the contradiction of sinners and all the opposition and hatred heaped upon Him. The frying pan

*Synopsis of the Bible—J. N. Darby.

or cauldron speaks of the combining trials and sorrows of an outward and inward nature. But all, whether the oven, the pan or the cauldron, brought out His perfection.

The Meal-offering was then burnt upon the altar, a sweet odour to Jehovah. The priests could eat the remainder of the Meal-offering. As priests of God, constituted thus through the grace of God, it is our holy and blessed privilege to feed on Himself, and the feeding on Christ will ever keep us in conscious nearness to God, and wean us away from earthly things.

The oblation mentioned in verse 19 refers to the "new Meal-offering" in which leaven was permitted, and which was not to be burnt. This we shall find more fully mentioned in chapter xxiii:15-20. When we reach that chapter we shall speak of its significance as the Wave-offering. The oblation of the firstfruits (verses 14-16) consisted in green ears of corn dried by fire, even corn beaten out of full ears. He again is typified here as the green corn, which was dried (roasted) in the fire. It points to His holy life, His death and His resurrection. However, all this is more fully revealed in the wave-sheaf after Passover in connection with Pentecost. This we shall find in the contents of the twenty-third chapter of the book.

3. The Peace-offering.

CHAPTER III.

1. The Ox. Vs. 1-5.
2. The Sheep or Goat. Vs. 6-17.

This is the third "sweet savour offering", and is closely linked with the Burnt-offering, but it differs from it, especially, in that part of it was to be eaten. The Peace-offering also had the character of a Thank-offering (vii:11-13). As it was offered on the altar *upon* the Burnt-sacrifice, it cannot therefore be separated from Christ offering Himself as the Burnt-offering. Leviticus vii:11-34 contains the law of the Peace-offering and tells of the eating of the Peace-offering, which is not mentioned in the third chapter. It typifies

the gracious results accomplished for the sinner by the death of Christ. The Blood is sprinkled upon the altar, which is for propitiation. Fellowship therefore results with praise and thanksgiving. As we shall learn more fully from the seventh chapter about the feeding upon the breast and the shoulder of the Peace-offering, we pass all this by. However, we call attention to the prominence given to the fat of the sacrifice. It is the type of the inward energy of Christ, expressed in doing the Father's will, even unto death; and this is called "the food of Jehovah." He delights in this. The happy scene of how the priests, the offerer and his friends partook of that of which God partakes Himself, we shall see later.

4. The Sin-offering.

CHAPTER IV-V: 13.

1. The Second Utterance of Jehovah. Vs. 1-2.
2. The Sin-offering for the High Priest. Vs. 3-12.
3. The Sin-offering for the Congregation. Vs. 13-21.
4. The Sin-offering for the Ruler. Vs. 22-26.
5. The Sin-offering for One of the People. Vs. 27-35.
6. The Sin-offering for Special Inadvertent Offences. Chapter v:1-13.

The Burnt-offering, Meal-offering, and Peace-offering typified the absolute and blessed perfection and devotion of Christ, and are therefore the sweet savour offerings. The remaining offerings, the Sin- and Trespass-offerings, are not called a sweet savour. In these offerings we see Christ typified as the bearer of the sins of His people. And as such He had to take upon Himself the judgment of God. This, no doubt, is the reason why these two offerings are not called a "sweet savour"; for God does not delight in judgment. Judgment is His strange work (Isaiah xxviii:21). Note also that the preceding three offerings were voluntary, the two remaining were compulsory. Forgiveness had to be sought and secured by them. In the actual approach of man to God, the Sin-offering always occupied the first place; the Burnt-offering followed. As we have seen the Burnt-

offering is mentioned first, because it tells out the perfection and infinite worth of Him in whom, according to the eternal purpose of God, we are accepted. And now as accepted in the Beloved One, made nigh and brought into fellowship with God, the need which we have on account of our sins is fully met in the work of Christ, who bore our sins in His own body on the tree. It is impossible to follow all the manifold types in connection with the Sin-offering for the priest, the ruler, and the congregation. The details of it demand a very careful and minute study which we cannot attempt in a Bible Study pamphlet. We can treat the Sin-offering only in a general way. The bullock is the Sin-offering for the anointed priest and for the whole congregation (verses 4 and 13). Like in the Burnt-offering, the offerers had to identify themselves with the offering by laying their hands on the head of the bullock. But this difference must be noticed: in the Burnt-offering the believer is seen identified with Christ and accepted in Christ; in the Sin-offering Christ became identified with us in our sin. Sin was transferred to Him as our substitute. "The Lord hath laid on Him the iniquity of us all." The blood then was sprinkled seven times before the Lord. Some of it was put upon the horns of the altar of incense; while the blood of the bullock, the greater portion of it, was poured at the bottom of the altar of Burnt-offering. The skin of the bullock with the whole bullock was burned without the camp. The Hebrew word for "burned" is different from that used in the Burnt-offering. The word used in connection with the Sin-offering is "saraph"; it speaks of the burning of judgment. The commentary to this is Hebrews xiii:11-12. "The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood suffered without the gate." With the case of a ruler having sinned the offering was a kid of the goats, a male; and in the case of any one of the common people having sinned through ignorance still other instructions are given.

"It is evident, therefore, that there is a graduated scale in these different instances. Why so? Because of a most solemn principle. The gravity of sin depends on the position of him that sins. It is not so, that man is prone to adjust matters, though his conscience feels its rectitude. How often man would screen the offence of him that is great, if he could! The same might be hard on the poor, friendless, and despised. The life of such at any rate seems of no great account. It is not so with God, nor ought it to be in the minds and estimate of His saints. And another witness of this in the last instance is not without interest for our souls. Only to one of the common people is allowed the alternative of a female lamb instead of a kid (verses 32-35), the offering of which for his sin is reiterated with the same minute care.

"When the anointed priest sinned, the result was precisely such as if the whole congregation sinned. When a prince sinned, it was a different matter, though a stronger case for sacrifice than where it was a private man. In short, therefore, the relationship of the person that was guilty determines the relative extent of the sin, though none was obscure enough for his sin to be passed by. Our blessed Lord on the other hand meets each and all, Himself the true anointed priest, the only One who needs no offering—who could therefore be the offering for all, for any. This is the general truth, at least on the surface of the Sin-offering. The offence was brought forward, confessed, and judged becomes the substitute in this case for him that was guilty; and the blood was put in the care of individuals on the brazen altar, as it only needed to be dealt with in the place of sinful man's access to God." *

In studying the interesting details of the Sin-offerings it must be remembered that all is the "shadow of good things to come," and that the good things which have come, and which we now enjoy, as believers in Christ, are far higher and more blessed than the types could reveal.

* "Introduction to the Pentateuch"—W. Kelly.

5. The Trespass-offering.

CHAPTERS V: 14-VI: 7.

1. The Trespass Against Jehovah. Vs. 14-19.
2. The Trespass Against Man. Chapter vi:1-7.

The brief section which gives instruction concerning the Trespass-offering contains twice the statement, "Jehovah spake unto Moses" (v:14 and vi:1). Sin is here looked upon as an injury done. The Trespass-offering was always a ram without a blemish out of the flock (verses 15, 18; vi:6). First the wrong is mentioned done in holy things of Jehovah or something done against His commands, and secondly, wrongs done against his neighbor, which Jehovah also reckons as done against Himself. There is no need to define the wrong done in the holy things of Jehovah. The word trespass in the Hebrew means "to act covertly." It was no doubt an attempt to defraud Jehovah in the holy things, as defrauding is prominent in connection with the wrong done to the neighbor. The offering of the ram, which, of course, typifies Christ, is not described here, but in chapter vii:1-10. But another feature is made prominent which contains a most interesting truth. Restitution had to be made in each trespass against Jehovah and against man, and in each case the fifth part of the whole had to be added. In the wrong done against Jehovah the fifth part was given to the priest; and in the wrong done against the neighbor the one who had been defrauded received it. This shows forth the blessed effect of the redemption-work of Christ. He has not only restored what He took not away, but added more to it. God manifested thus His gracious power by giving greater blessing to His people and bringing greater glory to Himself.

6. The Laws of the Offerings.**CHAPTER VI:8-VII:38.**

1. The Law of the Burnt-offering. Vs. 8-13.
2. The Law of the Meal-offering. Vs. 14-18.
3. The Offering of the High Priest. Vs. 19-23.
4. The Law of the Sin-offering. Vs. 24-30.
5. The Law of the Trespass-offering. Chapter vii:1-10
6. The Law of the Sacrifice of Peace Offerings. Vs. 11-38.

After Jehovah had given to Moses by direct communication the different offerings, in what they were to consist, and how they were to be brought, different laws concerning these offerings were added by Jehovah. They are mostly addressed to Aaron and his sons (vi:8; 14; 19; 24). They acquaint us therefore with the relation of the priest to the offerings. In the law of the Trespass- and Peace-offerings we do not find an address to Aaron and his sons. The proper way to study the offerings is to consider first what is said in the beginning of Leviticus and then to read the laws of the offerings in connection with each to learn their relation to the priest and the people.

The Law of Burnt-offering.—It was the duty of the priest to keep the Burnt-offering upon the altar and the fire of the altar had to be kept burning in it. It is especially stated that the Burnt-offering shall be upon the hearth upon the altar all night unto the morning. This continual Burnt-offering with the fire, which never went out, is the type of Christ, who continually offers Himself to God and in whom all believers have the assurance of their full acceptance. It was different with the Sin-offering; there could not be a continuous Sin-offering, for Christ giving Himself as an expiatory sacrifice cannot be a continuous act. But it is different with the Burnt-offering. While on earth He ever presented Himself before God and the fire of His devotion never went out. And thus He continues in the heavenly sanctuary, appearing in the presence of God for us. This never ceases. It is morning by morn-

in the place where the Burnt-offering was killed. The priest that offered it for sin had to eat it, and he typifies Christ. This means His identification with sinners, when in our stead He bore our sins in His own body on the tree. But the priests also could eat of it. The work of atonement, the sin-bearing, no fellow priest could share with Him. He alone could do this great work. Nevertheless we eat of the Sin-offering if we identify ourselves in humiliation and confession with the sins and failures of the saints of God. The holiness of the Sin-offering is especially emphasized. It is called "most holy." The earthen vessel in which it was boiled had to be broken and the brazen pot had to be scoured and rinsed. This typifies the unique and most precious, as well as holy character, of the great work accomplished by the sin-bearer on the cross.

The Law of the Trespass-offering.—This also is called "most holy." Here the killing of the sacrifice, the sprinkling of the blood, the presentation of the fat, etc., and the burning upon the altar, omitted in chapter v:14–vi:7, are now commanded. Restitution is the prominent thing at the first mention of the Trespass-offering. It reveals the joy of God in what has been accomplished by Christ in His redemption work. But restitution must rest for a foundation upon atonement. This is now therefore brought out in the law of the Trespass-offering.

The Law of the Peace-offering.—But one more remains. We discover that the Peace-offering is removed out of its connection. The order in the beginning of Leviticus is: Burnt-offering, Meal-offering, Peace-offering, Sin-offering, and Trespass-offering. The first three were the "sweet savour offerings." The third sweet savour offering, the Peace-offering, is put last in the laws of the offering. The Peace-offering represents the blessed results of the work of Him, who has made peace in the blood of His cross, in Whom all who believe are justified and have peace with God. And the first thing mentioned is most blessed and intimate

communion and enjoyment with thanksgiving. The pierced cakes, unleavened mingled with oil, etc., typify Christ. In this blessed feast Christ, as everywhere, has the pre-eminent place. The enjoyment of peace and its resulting communion is impossible apart from Christ. We must ever let the Holy Spirit remind us of what He is and what He has done for us. But what does it mean that the Israelite had to bring an offering of *leavened* bread with the sacrifice of his Peace-offerings for "thanksgiving"? Leaven was forbidden at Passover, in the meal-offering, because it is the type of evil. Here and in the two loaves of the Feast of Weeks it was not only permitted, but commanded. In Christ there was no leaven; but in His saints, though made nigh by blood, there is still leaven, the corruption of the old nature. How harmonious with the teaching of the New Testament! We leave this to our readers to follow with prayer, searching, and, we trust, exercise of soul.

Rich and full is indeed this portion, the concluding section; one feels like touching upon every detail and meditate on these precious pictures, foreshadowing our blessings and privileges in Christ.

We must pass all these riches by, but pray that His Spirit may open up the mines of Divine wisdom and comfort to every child of God. But one more phase we mention. The priests had their portion in the Peace-offering. The priest, who burns the fat upon the altar represents Christ. Aaron and his sons received the breast of the sacrifice. The shoulder of the Peace-offering belonged to *the* priest for an heave-offering. Like Aaron and his sons, priests of God, we can feast upon the breast, the type of His love, and thus enjoy His affections. The shoulder is the seat of power. And power belongs to Him alone, who loveth us and hath washed us from our sins in His own blood and hath made us priests and kings. May this first part of Leviticus (so often ignored) become a source of much joy and blessing to His people. The few hints we could give will, under God, show the way how these types should be studied.

II. The Priesthood. The Results of Holiness.

Chapters viii-x.

1. Aaron and His Sons. Their Consecration.

CHAPTER VIII.

1. Aaron. Vs. 1-12.
2. Aaron and His Sons. Vs. 13-21.
3. The Consecration. Vs. 22-30.
4. The Sacrificial Feast. Vs. 31-36.

The second part of Leviticus is historical and gives the account of how Aaron and his sons were consecrated as priests and how they exercised their priesthood. The judgment, which fell upon the two sons of Aaron ends this interesting section.

The voice of Jehovah spoke again, commanding that Aaron and his sons should now be taken and be consecrated. The ceremony took place "at the door of the tabernacle of the congregation." The entire congregation of Israel was gathered together to witness the event. This statement has been severely attacked by the critics, who reject this report as untrustworthy inasmuch as a congregation of several millions could hardly have gathered at the door of the tabernacle. For this reason the critics have branded the account as legendary. "But, surely, if the words are to be taken in the ultra-literal sense required in order to make out this difficulty, the impossibility must have been equally evident to the supposed fabricator of the fiction; and it is yet more absurd to suppose that he should ever have intended his words to be pressed to such a rigid literality." * But the words do not necessarily mean that every individual was present at the door of the tabernacle and all remained there for the entire seven days of ceremonial ob-

*S. H. Kellogg on "Leviticus."

servance. Perhaps only the representatives of the tribes were called to witness all what was done; these appointed leaders represented the whole assembly of Israel. All was carried out according to the Divine command. Not less than twelve times is reference made to this fact in the eighth chapter. It was all according to Divine appointment. Aaron was called of God to this office, and in this he was a type of Christ in His office-work as priest. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest, but He that said unto Him, Thou art my Son, today have I begotten thee" (Heb. v:4-5). As Aaron and his work was appointed by God, so the work of our Lord in connection with sin. Aaron did "all the things which the Lord commanded by the hand of Moses," and Christ completely did the will of Him that sent Him. That blessed will is foreshadowed in the priestly office and the priestly work.

Without following the historical account in every detail we point out some of the leading types in this great chapter. The principal actors are Aaron and his sons. Aaron occupies the leading and prominent place; his sons are associated with him. He is, as stated above, a type of Christ. His sons typify those who are called into the priesthood in their Christian profession. The priesthood of the sons of Aaron depended upon their relationship to him. Without Aaron they could not be priests at all. Our relationship to Christ constitutes us priests. The Priesthood of Christ rests upon His Sonship, and believing on Him we become children of God and also priests with Him. The sons of Aaron typify the Christian profession; two of his sons were taken in a judgment. They foreshadow the true and the false in Christendom. But there is still another application. Israel's national priesthood is also foreshadowed. "Ye shall be unto me a kingdom of priests" (Exod. xix:6) is God's calling for the nation. They will yet possess that priesthood. "But ye shall be named the Priests of the Lord, men shall call you the ministers of our God" (Is. lxi:6). This will be

accomplished with the second coming of Christ. A part of the nation will then be swept away in judgment, while the believing remnant will exercise the functions of the priesthood in the kingdom. These two classes are typified by the sons of Aaron.

The first thing mentioned is the "washing with water." This washing of water is the type of the new birth. This is beautifully illustrated by the symbolical action of our Lord in the washing of the disciples' feet (John xiii:2-12). The feet washing corresponds to the washing the priests had to do when they went into the tabernacle, and typifies the daily cleansing by the Word the believer needs to continue in fellowship with God. When Peter demanded to have his hands and head washed the Lord told him "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." By these words the Lord told Peter that inasmuch as they all had believed on Him, with the exception of Judas Iscariot, they were washed and clean every whit. And in other Scriptures the same symbol is used. "Born of the water and the Spirit" (John iii:5). "The washing of regeneration" (Titus iii:5). "Our bodies washed with pure water" (Heb. x:22). But this could never apply to the Lord Jesus Christ. He needed no washing, no regeneration, for He is holy and undefiled.

Aaron was then clothed with the holy garments, invested with his official robes. These are described in detail in Exodus xxviii.* The investiture of the sons of Aaron took place *after* the anointing of the tabernacle and Aaron as high priest. Christ and His work is put into the foreground. He is anointed with the oil of gladness above His fellows (Ps. xlv:7; Heb. i:9). But linked with Him are His fellows, His seed, the many sons He brings to glory. Their garments, including the breeches (Exodus xxviii:42) (not mentioned here), were of pure white linen, the type of the holiness and righteousness into which the grace of God has brought us

*Bible Study Pamphlet No. 4 on "Exodus" gives the typical meaning of the garments. This description of the official dress and what is typified by it should be carefully studied.

in Christ. We are a holy priesthood. See also Rev. iv:4., "And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting clothed in *white raiment*; and they had on their heads crowns of gold." "And to her was granted that she should be arrayed in fine *linen, clean and white*; for the fine linen is the righteousnesses of the saints" (Rev. xix:8).

The tabernacle, the altar, the laver and finally Aaron were anointed with the holy oil. The oil was sprinkled upon the altar seven times. No blood was shed for atonement. All this has its blessed significance. While by this ceremony the tabernacle with all what was in it was sanctified and consecrated, it also typifies the consecration of all through Christ. The anointing of Aaron is the type of the anointing of our Lord. "God anointed Jesus with the Holy Spirit and with power" (Acts x:38).

After the investiture of the sons of Aaron came the sacrifice of the bullock for a Sin-offering. This was followed by the ram of the Burnt-offering. Then the sacrifice of a second ram, the ram of consecration. Aaron and his sons laid their hands upon the head of the bullock and also upon the heads of the rams before they were killed. The Sin-offering had to come first for Aaron's sin and those of his sons. Aaron was a sinful man, Christ was not. But His gracious identification with us is here foreshadowed. The Burnt-offering, speaking of the perfection of Christ, was alone a sweet savour unto the Lord. For Aaron and his sons it had the meaning of their full consecration to the service of God. The second ram was for consecration; the literal rendering from the Hebrew is "the ram of fillings," because of verse 27. where we read that their hands were filled to wave it all as a Wave-offering before the Lord. The blood of this second ram was put upon the tip of the right ear of Aaron, upon the thumb of the right hand and upon the great toe of his right foot. The same was done to Aaron's sons. Their whole bodies were thus set apart for the service of God in virtue of the blood which had been shed. It is the most blessed type of sanctification by that "better blood,"

the blood of Christ. The ear is for hearing; we are set apart to hear the Word of God and yield obedience to it. The hand is set apart to serve and to do His will, and the feet to walk in His ways. No such sanctification was possible till the blood had been shed. All this foreshadows our sanctification by blood, and the results of this sanctification. The anointing oil was also sprinkled with the blood (of the Peace-offering) upon Aaron and his sons and their garments. The sacrificial feast, which followed is interesting and full of meaning. They fed upon the ram and the unleavened bread.

"This sacrificial feast most fitly marked the conclusion of the rites of consecration. Hereby it was signified, first, that by this solemn service they were now brought into a relation of peculiarly intimate fellowship with Jehovah, as the ministers of His house, to offer His offerings, and to be fed at His table. It was further signified, that strength for the duties of this office should be supplied to them by Him whom they were to serve, in that they were to be fed of His altar. And, finally, in that the ritual took the specific form of a thank-offering, was thereby expressed, as was fitting, their gratitude to God for the grace which had chosen them and set them apart to so holy and exalted service."

"These consecration services were to be repeated for seven consecutive days, during which time they were not to leave the tent of meeting,—obviously, that by no chance they might contract any ceremonial defilement; so jealously must the sanctity of everything pertaining to the service be guarded." *

How necessary for us who are constituted "a holy priesthood to offer up spiritual sacrifices" to feed thus on Himself, who is ever before us in these ceremonies. It is at the Lord's table, when we eat and drink in remembrance of Him, we feed on Him and then exercise our holy priesthood of praise and worship. The seven days mean typically our life down here during which our consecration continues.

*S. H. Kellogg.

The seven days stand for this age when a "heavenly priesthood" is feasting (the church), and when the seven days end something new begins. The eighth day which follows marks this new beginning.

2. The Functions of the Priesthood Exercised.

CHAPTER IX.

1. The New Offerings of the Priests. Vs. 1-14.
2. The People's Offerings. Vs. 15-21.
3. The Fulness of Blessing and Glory. Vs. 22-24.

A service follows the consecration of the priests, in which they officiated; hitherto Moses had acted by Divine command. The service ordered is of great significance. For seven days, during the days of their consecration, a bullock had been offered for Aaron and his sons, and yet at the beginning of the eighth day a young calf for a Sin-offering and a ram for a Burnt-offering are needed. This reminds us of Hebrews x:4, "For it is not possible that the blood of bulls and of goats should take away sins." But there is a deeper meaning here. In connection with these new offerings on the eighth day the promise is given "today the Lord will appear unto you," and "the glory of the Lord shall appear unto you." We must look for a prophetic, dispensational foreshadowing. And such we have here.

We have seen that Aaron and his sons typify a heavenly priesthood, Christ, and those who are priests with Him. But Aaron and his sons also typify the nation Israel. While the seven days of the consecration feast foreshadow the present age in which believers in Christ feast and exercise the functions of their spiritual priesthood, the eighth day stands for the beginning of the coming age in which the Lord will appear unto His people Israel and when His glory is manifested. Then Israel will become the kingdom of priests. The Sin-offering and Burnt-offering brought again shows that it is in virtue of the blessed work of Christ. Then "all

Israel," the remnant of that day, will be saved and "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii:1). The offerings for the people in our chapter suggests this prophetic application. When the seven days, the present age, is ended, then Israel will look upon Him, whom they have pierced and mourn for Him (Zech. xii:10).

A still more interesting event is given in the close of our chapter. Aaron came down from the altar where he had brought the offerings to bless the people. Immediately upon that he withdrew and entered with Moses into the holy place. Moses and Aaron were then invisible to the people. But they came forth, and a second blessing was pronounced upon the people. Nothing is said of how long both were in the holy place. We have here the beautiful types of the work of Christ and the blessing, which results from it for His people. As Aaron came forth the *second* time, so Christ will come the second time to bless His people Israel with peace. Moses, the leader of the people, typifies kingship, and Aaron the priesthood. Both coming out of the holy place foreshadow the second coming of Christ, the King—Priest. Melchisedek was king of righteousness and king of peace and priest as well, the type of Christ. When Christ comes again He will receive His throne and be a priest upon that throne. All this will mean glory for Him, glory for the church, glory and blessing for Israel, and glory for the earth. Then the glory of the Lord will appear, as it appeared when Moses and Aaron blessed the people. The fire came out from before the Lord. The Shekinah-Glory appeared and the flashing fire falling upon the altar consumed the offerings and the fat. The Lord thereby showed His approval of all that had been done. Jewish tradition claims that the fire which was never to cease burning was started in this Divine act

3. Nadab and Abihu. The False Worship and Its Results.

CHAPTER X.

1. The False Worship and the Judgment. Vs. 1-7.
2. New Instructions. Vs. 8-15.
3. The Neglect of Eleazar and Ithamar. Vs. 16-20.

The ceremonies were ended and the people, beholding the glory of the Lord, had worshipped. A terrible occurrence follows the beautiful ending of the previous chapter. Nadab and Abihu, two sons of Aaron, offered strange fire before Jehovah. The fire before Jehovah devoured them and they died before the Lord. The sin consisted in taking strange fire, which Jehovah had not commanded; most likely it was fire they produced themselves, instead of taking the fire from off the altar (Lev. xvi:12). The whole action was in utter disregard of the commandment given and an act of disobedience. This sin in the form as committed by Nadab and Abihu was never repeated. However, the principle of this sin is to be seen on all sides and in many forms in Christendom. It was "will worship." It was doing that in their own will, what God had not commanded. And in Christian worship, so called, how much there is which is will worship! How numerous the carnal things, the inventions and traditions of men, used in worship which have not alone no sanction whatever in the Word, but are altogether contrary to a true worship in the Spirit. Well has one said: "When one goes into many a church and chapel and sees the multitude of devices by which, as it is imagined, the worship and adoration of God is furthered, it must be confessed that it certainly seems as if the generation of Nadab and Abihu was not yet extinct; even although a patient God, in the mystery of His long suffering, flashes not instantly forth His vengeance." The fire of judgment, however, will some day fall upon all the false worship and make an end of it.

What induced them to act in this way so that the judgment of God fell upon them? The warning which follows

this incident gives a strong hint on the possible cause of their presumptuous deed. Read verses 8 and 9. The warning against strong drink hints, no doubt, that they had been under the influence of strong drink. It must have been intoxication. May we remember that there is also another intoxication, which is a strange fire and which God hates. *How much of Christian service and activity is there which is not done under the leading of the Holy Spirit.* Then there are the so-called "revivals," with their purely soulical emotion and carnal means which are used. The unscriptural, and alas! sometimes even vulgar language used by a certain class of evangelists, aiming at excitement and popularity, the forced and often spurious results, heralded to increase the fame of the leader, the aim to receive large financial remuneration, etc., belongs all to the strange fire. In one word, all which is not done in worship and in service in dependence on the Holy Spirit and under His guidance in obedience to the Word, is strange fire.

The judgment of the two sons of Aaron makes known the holiness of Jehovah, who dwelled in the midst of His people. In some respects it is analogous to the judgment of Ananias and Sapphira in the New Testament (Acts v).

Aaron held his peace. Grace sustained him, so that he could submit to the Divine judgment without a murmur, though his heart was greatly burdened (verse 19). He and his sons were not to mourn the dead according to priestly custom. Then follows the command to abstain from the use of wine and strong drink when they were exercising their priesthood. The reason first is stated in verses 10-12. "That ye may put a difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes, which the Lord hath spoken unto them by the hand of Moses."

"The prohibition of wine and strong drink when going into the tent of meeting connects itself, of course, with the sin of Aaron's sons: and for us plainly covers all fleshly stimulus, which prevents clear discernment of what is or is not according to the mind and nature of God. For us also

who are called to walk in the light of God's presence continually, this is not a casual, but a constant rule. The impulse of nature needs the restraint of Christ's yoke; even where, as the apostle says, things are lawful to us, we must still not be brought under the power of any (1 Cor. vi:12). And how easily do they acquire power!" *

Commandments previously given to them are then restated. The judgment demanded this. All what follows in this chapter may be looked upon as the effect of the judgment which had fallen upon Nadab and Abihu. Eleazar and Ithamar failed in not eating the Sin-offering, and only the intercession of Aaron kept them from judgment. The earthly priesthood has failure stamped upon it.

*Numerical Bible.

III. Holiness Demanded.

Chapters xi-xv.

1. The Clean and the Unclean.

CHAPTER XI.

1. Concerning the Beasts on the Earth. Vs. 1-8.
2. Concerning Things in the Water. Vs. 9-12.
3. Concerning Flying and Creeping Things. Vs. 13-23.
4. Concerning Defilement with Dead Bodies. Vs. 24-40.

The chapters which form the third section of Leviticus are by some taken to give evidence that not Moses, but another person arranged the material of the book. Even men who do not deny the inspiration of the book claim that the hand of a redactor is here discovered. In their opinion chapter xvi should follow immediately after the tenth chapter, because the first verse of the sixteenth chapter connects with the death of Nadab and Abihu. We do not agree with this view, but believe that the arrangement as we have it, is as Moses made it. Immediately after the solemn judgment Jehovah spoke again unto Moses and Aaron. Each chapter begins with the statement "And Jehovah spake." The holy One now demands that His people whom He has redeemed and made nigh, must be a holy people. The fact of man's sin and defilement is fully demonstrated in this section.

The eleventh chapter consists in commandments concerning clean and unclean animals. In chapter xx:24-26, the reason for this distinction is given. "But I have said unto you: Ye shall inherit the land and I will give it unto you to possess it, a land that floweth with milk and honey; I am

the Lord your God, which have separated you from other people. Ye shall therefore put a difference between clean beasts and unclean, and between unclean fowls and clean; and you shall not make your souls abominable by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean. And ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine."

All those beasts were unclean which do not both chew the cud and divide the hoof (see also Deut. xiv)—those fishes were unclean which have not both fins and scales—and those birds were unclean which are known as birds of prey, as well as insects (with the exception of certain locusts) and flying mammalia. The subject before us deserves a far deeper and more extended study than we can give it in a small pamphlet. We are obliged to confine ourselves to but a few hints. We need not to devote much space to the wisdom revealed in these laws. As God is the author of them they must necessarily reveal His wisdom. It is interesting that all civilized races abstain from the use of the greater part of the animals, which this code prohibits. With the exception of a number of forbidden animals, civilized nations partake of only such which these laws permit. And those which are commonly eaten, such as the oysters, the hog and others, prohibited in this code, science has shown to be more or less responsible for certain diseases and therefore dangerous as a food. The discoveries made by science fully demonstrate the wisdom of these distinctions between the different animals. These laws in their literal meaning are, of course, no longer binding; the religious observance of them was not a permanent thing, and is done away with in the New Testament. The church has no such laws distinguishing between the clean and unclean animals. The clean typify the Jew and the unclean the Gentile. Peter's vision on the housetop of Joppa warrants this interpretation (Acts x). The clean, the Jews, and the unclean, Gentiles, are, in believing, gathered into the one

body. Read Colossians ii:16-17, where the fact is stated that Leviticus xi is no longer in force.*

But there is also a deeper meaning to all this. Yet in looking for deeper and spiritual lessons, one must be guarded against a fanciful and far-fetched application. This has often been done. It is obvious that these laws concerning the clean and the unclean, teach the path of separation, which Jehovah has marked out for His redeemed people. Only that which is clean according to the Divine estimate was to be their food. And we, as His redeemed people, must feed spiritually upon the food God has provided for us, that is Christ. The clean and the unclean, all show certain characteristics, which may well be studied. In the New Testament unclean animals are used to represent unbelievers and unsaved persons. The dog and the swine are thus used (2 Peter ii:22). The sheep, as everybody knows, typifies a believer. The characteristics of the clean animals may therefore give some typical lessons on the characteristics of those who believe, and the unclean, characteristics of those who believe not. However, we repeat, these things must not be pressed too far. It is interesting to see the prominence given to the chewing of the cud and the dividing of the hoof. These two things found together in an animal constituted them clean. Those which only chewed the cud, but did not divide the hoof, and others dividing the hoof and not chewing the cud, were unclean. The feeding and the walking are thus made prominent. A Christian, born again, and therefore clean, must feed upon the Word, meditate upon it constantly, like "chewing the cud." The feet stand for the walk, and that must correspond with the feeding upon the Word. The clean fish had to have fins and scales. The fins are for swift movement through the waters

*While these laws have no longer a religious significance, it is wise to follow them as much as possible. Orthodox Jews who hold strictly to these dietary laws and keep them are far more free from certain diseases than Gentile races, which ignore these laws. It has also been shown by statistics that the mean duration of Jewish life averages much higher than that of others.

and the scales for defence. This too is not without meaning.

2. Childbirth Laws. Inherited Sin.

CHAPTER XII.

1. The Man-child. Vs. 1-4.
2. The Maid-child. V. 5.
3. The Offerings. Vs. 6-8.

The childbirth laws as contained in this chapter are full of meaning. The woman is constituted unclean by the birth of a child. When a man-child was born, she was to be unclean for seven days, and her purification was to end thirty-three days after that; forty days after childbirth.* In case of the birth of a maid-child the days of uncleanness were just double, fourteen and sixty-six. But why was this? The key to the spiritual meaning of this chapter is found in this very fact. "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. ii:14). It was by the woman that the fall was brought about through the Serpent. The facts that sin is in the world, how it came into the world and that sin is inherited, transmitted from generation to generation are made known in this brief chapter. The woman is constituted unclean because she is a sinful creature. Her sorrow and pain in childbirth, which no science nor discovery can remove, is a definite witness to the truth as contained in the third chapter of Genesis. And because she is a sinful creature and unclean, her offspring too is sinful and unclean, for "who can bring a clean thing out of an unclean?" What later David expressed, when he stood in the light, confessing his sin, is here seen in the childbirth laws. "Behold I was shapen

*A. Bonar, in his work on "Leviticus," makes the following conjecture: "May it have been the case that Adam and Eve remained only forty days unfallen! These forty days would thus be a reminiscence of that holy time on earth. The last Adam was forty days on earth after His resurrection, recalling to mind earth's time of Paradise."

in iniquity; and in sin did my mother conceive me" (Psalm li:5). And well may think here of her who was a sinful woman like every other woman, but, who, conceived by the Holy Spirit, Mary, the virgin. The One born of her had no sin, but is "that holy thing" called the Son of God (Luke i:35).

On the eighth day the male child was to be circumcised. Both "circumcision" and "the eighth day" are of spiritual significance. The eighth day is the type of resurrection, the new creation. Circumcision is given in the New Testament in its true meaning. See Romans vi:6; Col. ii:11; Phil. iii:3. This indicates the manner how God hath dealt with inherited sin in the cross of His blessed Son, our Saviour and Lord. Then follows the commandment concerning the offerings, when the days of purification were ended. It was for both the male and the female, the same offering, a lamb and a young pigeon or turtle dove. "And if she be not able to bring a lamb, then she shall bring two turtles or two young pigeons." *Read and compare with Luke ii:22.*

3. Leprosy. Type of Indwelling Sin.

CHAPTER XIII.

1. Leprosy in a Person. Vs. 1-46.
2. The Infected Garment. Vs. 47-57.
3. The Cleansing of the Garment. Vs. 58-59.

The entire chapter treats of leprosy. It has been argued from the side of critics that the disease described here is not the one we know as leprosy, but only a similar disease of the skin. The arguments advanced to support this objection are silenced by Matthew viii:1-4. The man who came to our Lord had leprosy. The Lord told him "show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." From this we learn that Leviticus xiii and xiv speak of the real disease, so loathsome and, from human side, incurable. The twelfth and thirteenth chapters of Leviticus are closely linked together. Inherited

sin is the theme of the preceding chapter. Its cure is also indicated in circumcision and the offering. Leprosy is the type of indwelling sin and its awful corruption. This horrible disease was chosen by the Lord to typify sin on account of its vileness. Like sin it is progressive and eventually affects the whole being; it is hereditary and incurable. As the disease progresses the victim becomes more and more insensible to his dreadful condition and is even content with it.

"In view of all these correspondences, one need not wonder that in the symbolism of the law leprosy holds the place which it does. For what other disease can be named which combines in itself, as a physical malady, so many of the most characteristic marks of the malady of the soul? In its intrinsic loathsomeness, its insignificant beginnings, its slow but inevitable progress, in the extent of its effects, in the insensibility which accompanies it, in its hereditary character, in its incurability, and, finally, in the fact that according to the law it involved the banishment of the leper from the camp of Israel,—in all these respects, it stands alone as a perfect type of sin; it is sin, as it were, made visible in the flesh." *

The Lord had much to say about the examination of persons suspected of having leprosy, and how the disease was to be detected. First the case of leprosy is stated when it rises spontaneously, showing itself in the skin and the hair. Then follows the case where leprosy rises out of a boil and out of a burn (verses 18–28), and finally leprosy on the head or beard and its diagnosis (verses 27–44).

But these general applications of leprosy as a type of sin does not fully explain the lessons of this chapter. We must remember that Israel is viewed as Jehovah's redeemed people. As such they must keep out of their midst that which defiles. The same principle we find in the New Testament in connection with the church, the assembly of God. Leprosy, indwelling sin, showing itself in any member

*Leviticus—S. H. Kellogg.

of the people of God, works havoc. It dishonors God and defiles others. Discipline must be exercised. "Therefore put away from among yourselves that wicked person" (1 Cor. v:13). The priest was the person to examine closely the suspected person and pronounce the disease as leprosy, according to the signs given by the Word of God. On the one hand the priest had to watch that no real leper be kept in the congregation of Israel, and on the other hand, he had to be equally careful that none was put out of the congregation who was not a leper. "Holiness could not permit any one to remain in who ought to be out; and on the other hand, grace would not have any one out who ought to be in." In the New Testament this solemn duty falls upon those who are spiritual (Gal. vi:1). Note how God commanded that the suspected one should not be treated in a hasty manner. After the priest had looked upon him, the diseased one was to be shut up for seven days. On the seventh day the priest was again to look on him. Then he was again shut up for seven more days. And after all the seeing and looking upon, the priest was to consider. It showed the necessity of great care. How easy it is to condemn a brother as living in sin, showing leprosy in his conduct; a hasty action in excluding a real child of God from Christian fellowship is as sinful as permitting a wicked person in that fellowship. We cannot enter into the different signs of leprosy. Much which has been written on it by some good men is strained.

When an Israelite was found to have the true leprosy, he had to be without the camp. "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone, without the camp shall his habitation be" (verses 45-46). Thus the poor leper was excluded from the congregation of Israel and from the tabernacle of Jehovah. The rent clothes, the bare head, the covering upon the lip, all showed his sad and deplorable condition. So the unsaved

sinner is shut out from Jehovah's presence on account of his defilement and has no place among the people of God. Without the camp! Read the solemn words in Rev. xxi:27 and xxii:11; 15. The sinner unforgiven and not cleansed will be forever shut out of the presence of a holy God. And one, who is a child of God and belongs to the family and people of God, and permits indwelling sin to work out, is unfit for both fellowship with God and fellowship with His people. But notice it says, "all the days wherein the plague shall be in him he shall be defiled." Here is the ray of Hope. Only as long as it was in him was he excluded. Recovery from the evil thing which defiles and disturbs our fellowship is blessedly revealed in the New Testament. It has to be brought into the light, must be confessed and put away (1 John i). And above all, we have an Advocate with the Father, Jesus Christ the Righteous.

Leprosy in the garment is also reckoned with, and its cleansing by washing is commanded. A garment is that which belongs to a person and is used by him. It is typical of contamination by sin in our earthly occupation. The Cleansing by the Water is the type of the Word of God, which uncovers the leprosy in our ways and can cleanse us.

4. The Cleansing of the Leper.

CHAPTER XIV.

1. The Cleansing of the Leper. Vs. 1-32.
2. Leprosy in the House and its Purification. Vs. 33-54.

The cleansing and restoration of the leper is full of significance, foreshadowing *once more* the blessed work of our Saviour. Two parts in this ceremonial are to be noticed first of all. The first thing done was to restore the leper among the people from whom he had been put away. The second part of the ceremony restored him fully to communion with God. The first part was accomplished on the first day; the second part on the eighth day. A careful distinction must be made between the healing and the cleans-

ing. All the ceremonies could not heal the leper. Jehovah alone could heal that loathsome disease. But after the healing, the cleansing and restoration had to be accomplished. However, what was done for the leper is a most blessed illustration of the work of Christ and of the Gospel in which the believing sinner is saved, and the sinning saint cleansed and restored. The leper outside of the camp could not do anything for himself. He was helpless and could not cleanse himself; it had to be done for him. The priest had to make the start for his cleansing and restoration. He had to go forth out of the camp to seek the leper; the leper could not come to the priest, the priest had to come to him. Well may we think here of Him, who left the Father's Glory and came to this earth, the place of sin and shame, where the lepers are, shut out from God's holy presence. He came to seek and to save what is lost.

The two birds which the priest commanded to be taken for the leper are a beautiful type of Christ in His death, and Christ risen from the dead. The birds are typically belonging to heaven. The first bird was killed in an earthen vessel over running water. This likewise typifies Christ. The earthen vessel stands for the humanity of Christ. The running water is the Holy Spirit, who filled Him and then He gave Himself and shed His precious blood. And that blessed blood of atonement is what cleanses from all sin, and on account of that blood the leper can be restored. The second bird did not die, but was set at liberty to take up a heavenward journey. The second bird was dipped into the blood of the bird that was killed over the running water. This bird typifies Christ in resurrection. The bird in its upward flight, singing perchance a melodious song, bearing upon its white wings the precious token, the blood, typifies Christ in His accomplished work, risen from the grave and going back from where He came. He died for our offences and was raised for our justification. But with the living bird there was also used the cedar wood, the scarlet and the hyssop; these, with the living bird, were dipped into the blood. What do these things signify?

Scarlet is the bright and flashing color, which typifies the glory of the world (Dan. v:7; Nahum ii:3; Rev. xvii:3-4; xviii:12; 16). Cedar wood and hyssop are things of nature. The cedar stands in God's Word always for that which is high and lofty. The insignificant small hyssop typifies that which is low.

*"From the lofty cedar which crowns the sides of Lebanon, down to the lowly hyssop—the wide extremes and all that lies between—nature in all its departments is brought under the power of the cross; so that the believer sees in the death of Christ the end of all his guilt, the end of all earth's glory, and the end of the whole system of nature—the entire old creation. And with what is he to be occupied? With Him who is the Antitype of that living bird, with blood-stained feathers, ascending into the open heavens. Precious, glorious, soul-satisfying object! A risen, ascended, triumphant, glorified Christ, who has passed into the heavens, bearing in His sacred Person the marks of an accomplished atonement. It is with Him we have to do: we are shut up to Him. He is God's exclusive object; He is the centre of heaven's joy, the theme of angels' song. We want none of earth's glory, none of nature's attractions. We can behold them all, together with our sin and guilt, forever set aside by the death of Christ."**

It is a beautiful illustration of the great truth stated in Galatians vi:14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." The leper was sprinkled seven times with the dipped bird, scarlet, cedar wood and hyssop. It was put upon him. And thus it is *upon us, redeemed by blood, to live as dead unto the world.* Throughout the entire ceremony the leper did nothing. Only after the blood was sprinkled and the bird set loose began he to wash his clothes, shave off his hair, and wash himself in water. After we are saved and cleansed we must go to the Word and cleanse by it our habits and our ways.

*C. H. McIntosh.

The second part of the ceremony on the eighth day restored the leper completely to his privileges. All is done again "before the Lord," a phrase missing in the first part of the ceremony, but repeatedly mentioned in the second part. The Trespass-offering occupies the prominent place. And the blood of the lamb was put upon the right ear, the thumb of the right hand and upon the great toe of the right foot. The symbolical meaning is clear; the ear is cleansed and restored to hear the Word; the hand to serve and the foot to walk. The blood of atonement in its cleansing power is therefore blessedly foreshadowed in this ceremony. It has the same meaning as it has in the consecration of the priests. The leper was like one who came out of the realms of death and corruption to become again a member of the priestly nation. The oil was put then upon the blood. Where the blood was, the oil was also applied. The work of the Holy Spirit in the sanctification of the redeemed sinner is typified by this anointing. The oil was then poured upon him, the type of the unction of the holy One, which is upon all who are redeemed by blood.

But there is still another lesson connected with all this. The delay in the full acceptance of the healed and cleansed leper and his full reinstitution and presentation before the Lord on the eighth day is of deeper meaning. The eighth day in the Word of God represents the resurrection and the new creation. We are now as His redeemed people healed and cleansed but not yet in the immediate presence of the Lord. The seven days the cleansed leper had to wait for his full restoration and to enter in, typify our life here on earth, waiting for the eighth day, the blessed morning, when the Lord comes and we shall possess complete redemption and appear in the presence of Himself and behold His glory. The eighth day came and it was impossible for the leper, upon whom the blood of the sacrificial bird had been sprinkled, to be kept out from appearing in His presence and receive the blessings of full redemption. Even so there comes for us, His redeemed people, the eighth day. May we also remember that the leper, waiting for the eighth day, had

to cleanse himself by the washing of water (verse 9). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. vii:1). "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John iii:3).

Nor must we forget Israel typified in this entire ceremony. Israel blinded is morally like a leper. They are outside and separated from Jehovah on account of their condition. In the future the remnant of Israel will be cleansed and then wait for that full restoration which God in His gracious purposes has promised unto them.

Then follows a description of the plague of leprosy in a house. Leprosy, like other diseases, is caused by germs. These germs existing in the blood of the victim also may exist outside of the body, and under favorable conditions, especially in darkness, multiplying rapidly, spread the infection over a house and its contents. Bacteriology after years of laborious research has discovered these facts. Moses did not know about these bacteria in a house, but Jehovah knew.

The house with leprosy in it has often been applied to Israel. What was done to the house to arrest the plague is applied to what God did to His people. But the plague re-appeared and culminated in the rejection of Christ; then the house was completely broken down. Others apply it to the church and see that the leprosy has entered into the professing church and will some day terminate in the complete judgment of Christendom. We do not believe this to be the entire meaning of leprosy in the house. It likewise typifies the presence and working of sin in the place where man has his abode, that is, the material creation of God. All has been dragged down by the fall of man. All creation is under a bondage of corruption, made subject to vanity and therefore travaileth in pain and groaneth. But there is hope, for groaning creation is to be delivered. Then for the cleansing of the house the same ceremony with the two birds was enacted and the house was cleansed by the

sprinkling of the blood. This is typical of the work of Christ as it will eventually bring blessing to all creation and all things will be reconciled (Col. i:20). But here is also indicated the judgment by fire which is in store for the earth (2 Peter iii:10). Then there will be a new heaven and a new earth.

Concerning Issues. Man's Weakness and Defilement.

CHAPTER XV.

1. The Uncleaness of a Man. Vs. 1-18.
2. The Uncleaness of a Woman. Vs. 19-33.

The whole chapter shows the deplorable physical condition into which man has been plunged by sin. The issues mentioned were therefore an evidence of the presence of sin in man's nature with the curse upon it, and constitutes man and woman unclean in the sight of God. "Not only actions, from which we can abstain, but operations of nature which we cannot help, alike defile; defile in such a manner and degree as to require, even as voluntary acts of sin, the cleansing of water and the expiatory blood of a Sin-offering. One could not avoid many of the defilements mentioned in this chapter, but that made no difference; he was unclean." Fallen human nature in its weakness and defilement is taught, and that this human nature is impure and polluting even in its secret workings. The blood and the water covers all this. It must be noticed that the water and the different application of water is constantly mentioned throughout this chapter. The water always typifies the Word by which our way is to be cleansed.

"Again, we learn that human nature is the ever-flowing fountain of uncleanness. It is hopelessly defiled; and not only defiled, but defiling. Awake or asleep, sitting, standing, or lying, nature is defiled and defiling: its very touch conveys pollution. This is a deeply humbling lesson for proud humanity; but thus it is. The book of Leviticus holds up a faithful mirror to nature: it leaves 'flesh' nothing

to glory in. Men may boast of their refinement, their moral sense, their dignity: let them study the third book of Moses, and there they will see what it is all really worth in God's estimation."*

The case of the woman with an issue of blood (Matthew ix:18-26) is stated in verse 25-27. How great must have been her trial and her sorrow during the twelve years of her uncleanness. Still greater was her faith and the testimony she bore to the holy Person of our Lord. All what came in touch with such an unclean person became unclean. She believed both that her touch could not make Christ unclean, for He is holy, and that His power could heal her.

*C. H. McIntosh.

IV. The Day of Atonement. In the Holiest.

Chapters xvi-xvii.

1. The Day of Atonement.

CHAPTER XVI.

1. The Command how Aaron was to Enter. Vs. 1-5.
2. The Presentation of the Offerings. Vs. 6-10.
3. The Blood Carried into the Holiest. Vs. 11-19.
4. The Scapegoat. Vs. 20-22.
5. Aaron's Burnt-offering and that for the People. Vs. 23-25.
6. The Ceremony Outside of the Camp. Vs. 26-28.
7. Cleansed and Resting. Vs. 29-34.

A brief rehearsal of the ceremonies of this great day of atonement, with a few explanatory remarks, will help in a better understanding of this chapter. The day of atonement was for the full atonement of all the sins, transgressions and failures of Israel, so that Jehovah in His holiness might tabernacle in their midst. On that day alone the Holiest was opened for the high priest to enter in. That all connected with this day is the shadow of the real things to come, and that in the New Testament we have the blessed substance, is well known. The Epistle to the Hebrews is in part the commentary to Israel's great day of atonement. The way into the Holiest by the rent vail which is revealed in the Epistle to the Hebrews, was not made known on the day of atonement. The day itself was celebrated on the tenth day of the seventh month, and it was a Sabbath of rest in which they were to afflict their souls (chapter xxiii:27-29). What is called "afflict" was fasting, the outward sign of inward sorrow over sin. When this was omitted the atonement did not profit anything "for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Only true faith mani-

fasted by repentance gives the sinner a share in the great work of atonement.

Aaron is the central figure in the day of atonement. All is his work with the exception of the leading away of the scapegoat. Aaron is the type of Christ. Aaron had to enter the Holiest with the blood of sacrifice, but Christ entered by His own blood. "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." (Heb. ix:12). Aaron had to come into the holy place with a Sin-offering and a Burnt-offering. Nothing is said about a Meal- or a Peace-offering. These would be out of keeping with the purpose of the day. As we have seen, the Sin- and the Burnt-offerings foreshadow the perfect work of Christ in which God's righteous claims are met and in which atonement is made for the creature's sins. Aaron had to lay aside his robes of beauty and glory and put on the white linen garments after he had washed his flesh in water. Christ did not need fine linen garments, nor was there any need in Him for washing. Aaron wearing these garments and washed in water typifies what Christ is in Himself. Aaron had to take next two kids of the goats for a Sin-offering and a ram for a Burnt-offering. He had to offer the bullock of the Sin-offering (chapter iv:3). Such an offering for Himself Christ did not need (Heb. vii:27). But Aaron's offering was an atonement for his house. And Christ is Son over His house, whose house we are (Heb. iii:6). The bullock offering made by Aaron typifies therefore the aspect of Christ's work for the church. The two goats were for the people Israel. Lots were cast by Aaron, and one goat was taken by lot for Jehovah and the other for the scapegoat. After the choice by lot had been made Aaron killed the Sin-offering for himself and his house. Then having taken a censer full of burning coals of fire from off the altar, with his hands full of sweet incense, he entered within the vail, into the Holiest. The cloud of incense covered the mercy seat. He then sprinkled the blood with his finger upon the mercy seat eastward and seven times before the

mercy seat. How blessedly all this foreshadows Christ and His work! The incense typifies the fragrance of His own person, and the sprinkled blood is the type of His own precious blood, in which God accomplishes all His eternal and sovereign counsels of grace.

“The blood which is sprinkled upon the believer’s conscience has been sprinkled ‘seven times’ before the throne of God. The nearer we get to God, the more importance and value we find attached to the blood of Jesus. If we look at the brazen altar, we find the blood there; if we look at the brazen laver, we find the blood there; if we look at the golden altar, we find the blood there; if we look at the vail of the tabernacle, we find the blood there: but in no place do we find so much about the blood as within the vail, before Jehovah’s throne, in the immediate presence of the divine glory.”

“In heaven His blood forever speaks,
In God the Father’s ears.”

Then the first goat was killed and the blood was also sprinkled in the same manner. “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness” (verse 16). “And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of the things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these” (Heb. ix:22-23). Christ brought the one great sacrifice on the cross and then entered into heaven itself. Having made by Himself purification of sins He sat down on the right hand of the Majesty on high. Christ Himself, in the Holiest, is the blood-sprinkled mercy seat. Aaron and his presence in the Holiest behind the vail is described in verse 17: “And there shall be no man in the tabernacle of the congregation when he goeth in to make an

atonement in the holy place, until he come out, and have made an atonement for himself, one for his household, and for all the congregation of Israel." We see again the difference which is made in the atonement for Aaron and his household and the atonement for all the congregation of Israel. It foreshadows the atonement made by the one sacrifice of Christ for the church and for Israel. Israel, however, does not yet possess the blessings and fruits of this atonement on account of their unbelief. We shall soon see how this great day of atonement foreshadows the forgiveness of their sins in the future. The true priest having gone into heaven with His own blood and being there alone, the day of atonement is now. And we who believe and constitute His church have boldness to enter into the Holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the vail, that is to say, His flesh. This entire age is the day of atonement, and it will end when He comes forth again.

When the work was finished by Aaron and he had come forth again the live goat was brought. Aaron then put his hands upon it and confessed over him all the iniquities of the children of Israel, all their transgression, and all their sins. All these were put symbolically upon the head of the goat and a fit man sent the goat away into the wilderness. "And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness." We cannot follow the different views expressed on the meaning of this second goat. However, we mention a few. The word for scapegoat is in the Hebrew "Azazel." * Some take it that Azazel is an evil being. Inasmuch as it saith that one goat is to be for Jehovah, and Jehovah is a person, and the second goat is to be for Azazel, Azazel must also be a person. Some critics claim that all this is a kind of a relic of demon-worship; such a statement is not only wrong, but pernicious. Others claim that the goat sent to Azazel in the wilderness shows Israel's sin in rejecting

*The different revised versions all substitute "Azazel" for scapegoat.

Christ, and that they were on account of it delivered to Satan. There are still other views which we do not mention. Jewish and Christian expositors declare that Azazel is Satan, and try to explain why the goat was sent to him.*

There is no need for all these speculations. "Azazel" is not at all an evil being or Satan. The Hebrew word signifies "dismissal"—"to depart." It is translated in the Septuagint (Greek version of the Old Testament) with "*eis teen apopompee*, which means "to let him go for the dismissal." Both goats are for Sin-offering. The first goat represents Christ dying for the sins of His people. The second goat laden with those sins which were atoned for by the blood of the first goat, represents the blessed effect of the work of Christ, that the sins of His people are forever out of sight. It is a blessed harmony with the two birds used in connection with the cleansing of the leper.

And here the dispensational aspect comes in. Before the transgressions of Israel could be confessed over the scapegoat and before the goat could be sent forever away with its burden, never to return, the high priest had to come out of the Holiest. As long as he remained alone in the tabernacle the scapegoat could not carry off the sins of the people. When the Lord appears the second time, when He comes forth out of Heaven's glory as the King-Priest, then the

*The best exposition we have seen on this view is by Kurtz: "The blood of the first goat was carried by him into the holiest of all, on this day (on which alone he was permitted to enter) and sprinkled on the mercy-seat. The sins for which atonement was thus made, were put upon the head of the second goat, which was sent away alive into the wilderness of Azazel (the evil demon, represented as dwelling in the wilderness), in order that the latter might ascertain all that had been done, and know that he no longer retained power over Israel. This whole transaction expressed the thought that the atonement made on this day was so complete, and so plain and undeniable, that even Satan the Accuser (Job, chap. i and ii; Zech. chap. iii; Rev. xii:10, 11) was compelled to acknowledge it. In the sacrifice of this day, consequently, the sacrifice of Christ is shadowed and typified more clearly than in any other, even as we read in Heb. ix:12: "By his own blood he entered in *once* into the holy place, having obtained *eternal* redemption for us."

blessed effect of His death for that nation (John xi:51) will be realized and their sins and transgressions will forever be put away. Then their sins will be cast into the depths of the sea (Micah vii:19) and they shall no more be remembered (Is. xliii:25). That this is the true meaning of the scapegoat taking the sins of the people into the wilderness and therefore forever out of sight, we shall learn also in the twenty-third chapter. The feasts and holy seasons mentioned there are: Passover (Redemption by Blood); Firstfruits (Resurrection); Feast of Weeks (Pentecost); Feast of Trumpets (the re-gathering of Israel); the Day of Atonement (when Israel repents and is forgiven); the Feast of Tabernacles (Millennial times). Israel therefore is unconsciously waiting for Christ's return as their forefathers waited outside, till Aaron came back to put their sins on the scapegoat.

Of the many other interesting things for brief annotation we but mention the rest connected with this great day (verse 31). In the Hebrew "Sabbath of rest" is "Sabbath sabbatizing." No work had to be done on that great day. The work was completely on God's side, man must not attempt to supplement that work. But let us also remember the dispensational application. When Israel's great national day of atonement and repentance comes, when they shall look upon the One, whom they pierced and the great mourning and affliction of soul takes place (Zech. xii:9-12), the glorious Sabbath will follow. Rest and glory will come at last to them as His redeemed people, while the glory of the Lord will cover the earth and all the earth will have rest.

2. The Testimony Concerning the Blood.

CHAPTER XVII.

1. Concerning Slain Animals. V. 1-9.
2. Concerning the Eating of Blood. Vs. 10-16.

This chapter needs little comment. Everything in this chapter speaks of the sanctity of the blood, what great value God, to whom life belongs, places upon the blood and with

what jealous care He watches over it. The center of all is verse 11: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." Every slain animal had to bear witness to this fact. Even the hunter had to pour out the blood and cover it with dust. No blood was to be eaten. But in the New Testament we are commanded to eat spiritually the flesh of the Son of God and to drink spiritually His blood.

V. Practical Holiness in Daily Life.

Chapters xviii-xxii.

1. Different Unholy Relationships.

CHAPTER XVIII.

1. Separation and Obedience. Vs. 1-5.
2. Unholy Relationships. Vs. 6-18.
3. Vile and Abominable Practices. Vs. 19-23.
4. Judgment Threatened. Vs. 24-30.

This section of Leviticus contains the words of Jehovah addressed to His people, whom He had redeemed and in whose midst He dwelt. They are to be a holy people. About thirty times in this section we find the solemn word "I am Jehovah." Ye shall be holy: for I, Jehovah your God, am holy. This is Jehovah's calling for His people. Four times in the beginning of this chapter the Lord tells His people "I am Jehovah" (verses 2, 4, 5 and 6). His Name was upon them and therefore they are to manifest holiness in their life and walk. This demand and principle is unchanged in the New Testament, in the covenant of grace. His people are exhorted to walk "as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He, who hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy" (1 Peter i:14-16). Brought nigh by blood, knowing the blessed relationship into which Grace of God has brought us, our solemn duty is to present our bodies a living sacrifice, holy and acceptable unto God. The Spirit of God, the Spirit of holiness and power, is bestowed upon us that we can walk in the Spirit and fulfill not the lusts of the flesh. Israel was not to walk after the doings of the land of Egypt which they had left, nor after

the doings of the land of Canaan whither they were going. And the church is told the same thing in the New Testament. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness through greediness" (Eph. iv:17-19).

And Jehovah's words reveal all the degradations and vile abominations human nature, the nature of sin and death, is capable of. He is the searcher of hearts and Jehovah only can sound the depths of the desperately wicked heart of man. The incestuous relationships against which the Lord warns were commonly practised among the Gentiles. These unholy impure things are still common in the world, not alone among the heathen, but also in the so-called civilized world. The laxity of the marriage laws, divorces and other evils in the same line are the curse of our age. Polygamy is forbidden in verse 18. All that would destroy the sanctity of the family and bring in abuse is solemnly warned against and forbidden. In the New Testament the Spirit of God emphasizes the absolute purity of the family relation and how the Christian family is to be a witness of the holiness and love of Jehovah to make known the mystery of Christ and the church (Eph. v:22-32).

Molech worship is forbidden. Read 1 Kings xi:7; 2 Kings xxiii:10; Jerem. xxxii:35; vii:31 and xix:5. The awful worship of Molech is described in these passages. The most unnatural crimes and vile things mentioned in verses 22-23 were connected with the idolatries of the nations which surrounded Israel. These things were practised in Egypt and in Canaan. Romans i:18-32 gives the inspired history of the degradation of the Gentile world. Idolatry and moral degradation always go together. The fearful road of the apostasy in Christendom is no exception. Rejection of God's revelation leads into idolatry (not necessarily idols of wood and stone) and moral declension. The days of

Lot, the grossest licentiousness of Sodom, are predicted to precede the coming of the Son of man (Luke xvii:26-32).

A solemn warning concludes this chapter. The inhabitants of Canaan were to be cast out on account of their vileness. Jehovah would not spare His people if they practiced these things. They did commit all this wickedness. Israel cast out of the land, the homeless wanderer, bears witness to the fulfillment of this solemn warning.

2. Different Duties.

CHAPTER XIX.

1. Honoring Parents and Fearing God. Vs. 1-8.
2. The Care of the Poor. Vs. 9-10.
3. Against Stealing and Lying. Vs. 11-12.
4. Against Oppression. Vs. 13-14.
5. Against Unrighteousness in Judgment. Vs. 15-16.
6. Thou Shalt Love Thy Neighbor. Vs. 17-18.
7. Different Commands and Prohibitions. Vs. 19-37.

Many of these duties enjoined upon a people called to holiness, the different commands and prohibitions, are of much interest. It is true, believers are not under the law. This, however, does not mean that we should refrain from reading and studying these commands. Jehovah changes not. May we remember that our call, like Israel's, is unto practical holiness in life. Our responsibilities are even greater. Many lessons are here for us which will greatly help us in our walk as His people. The provision made for the poor (verses 9-10 compare with Ruth ii:14-16) manifests the loving care of Jehovah. God has special regard for the poor and the strangers. His blessed Son became poor and was indeed a stranger in the world He created. His people had no heart for Him and He was hungry, while His disciples had to take ears of corn from the field to satisfy their hunger. The Lord Himself was the owner of Israel's land (Lev. xxv:23), and as owner He charged His servants to be unselfish in the use of the bountiful provision He was making for their temporal need.

Note the precept concerning the laborer. "The wages of him that is hired shall not abide with thee all night until the morning" (verse 13). This again reveals the gracious care of the Lord. How little such care and consideration for the poor and the servant is found in our day! If these simple instructions were followed the discontent of the poor and the unrest of the laborers would not be as prominent as they are now. Israel failed in this. They cheated the poor and the hired servants (Amos viii:5-6). What is to be in the last days of the present age we find in James v:4: "Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them that have reaped have entered into the ears of the Lord of Sabaoth." The divine plea for the poor and the laborer is utterly disregarded in the last days, and Jehovah has to take up their case.

The deaf and the blind are also mentioned. The defenceless and helpless with the poor and the hired servant are the objects of His special care.

In verse 19 the raising of hybrid animals is forbidden. Anything "mingled" God despises. His people are to avoid this, even in the smallest things.

Heathen superstitions, such as using enchantments and observing times are forbidden by Jehovah. These are unworthy of a redeemed people linked with Jehovah. All superstitions, such as dreading certain days and numbers ("Friday" or "13"), and other foolish observances, alas! found so much amidst professing Christians are heathenish and dishonor God, who alone knows and controls the welfare and future of His people. All "cuttings in your flesh for the dead" were also prohibited. Thus the pagans did who have no hope. Such sorrow, expressed in fearful lamentations and frenzied outbreaks, were unworthy of Israel, as they are more so for Christian believers (1 Thess. iv:13). Those who have familiar spirits (mediums) and wizards were not to be consulted.*

*But it is truly most extraordinary that in Christian lands, as especially in the United States of America, and that in the full light of

It will be wise to meditate carefully on all these commands and prohibitions. They reveal the tenderness, the wisdom and the holiness of God.

3. Warnings Against Special Sins and their Penalties.

CHAPTER XX.

1. Warning Against Molech-worship and Familiar Spirits. Vs. 1-8.
2. Warning Against Cursing Parents. V. 9.
3. Criminal and Vile Connections. Vs. 10-21.
4. Exhortations to Obedience and Separation. Vs. 22-27.

This chapter reveals the justice of God in dealing with criminals. Death penalty is most prominent. It is pronounced upon the following crimes: Molech worship; dealing with familiar spirits (Spiritualism); different forms of incest and sodomy. Men advocate now the abolishment of death penalty without considering the outraged justice of a holy God. The object of these severe penalties imposed by Jehovah were the satisfaction of justice and the vindication of a broken law. A closer examination of these warnings and the penalties attached will reveal the seriousness of the offences against the theocratic government set up in the midst of Israel, and the perfect justice of every

ligious and intellectual, of the twentieth century, such a prohibition should be fully as pertinent as in Israel! For no words could more precisely describe the pretensions of the so-called modern spiritualism, which within the last half century has led away hundreds of thousands of deluded souls, and those, in many cases, not from the ignorant and degraded, but from circles which boast of more than average culture and intellectual enlightenment. And inasmuch as experience sadly shows that even those who profess to be disciples of Christ are in danger of being led away by our modern wizards and traffickers with familiar spirits, it is by no means unnecessary to observe that there is not the slightest reason to believe that this which was rigidly forbidden by God in the fifteenth century B. C., can now be well-pleasing to Him in the nineteenth century A. D. And those who have most carefully watched the moral developments of this latter-day delusion, will most appreciate the added phrase which speaks of this as "defiling" a man.—*S. H. Kellogg.*

penalty. It is a serious matter if critics find fault with these solemn statements, denying their authority and judging the holy and infallible Judge.

The chapter gives a testimony against the awful drift of our times in the lax laws concerning marriage, divorces and its attending evils so very much in evidence among the so-called Christian nations.*

4. Laws for the Priests.

CHAPTER XXI.

1. Laws Concerning the Person of the Priests. Vs. 1-6.
2. Laws Concerning their Family. Vs. 7-9.
3. Laws Concerning the High Priest. Vs. 10-15.
4. Concerning Blemishes. Vs. 16-24.

We come now to the special laws and precepts for the priestly class among the people. The preceding laws concerned the nation as such. The requirements of the priests are the highest in the entire book of Leviticus. Responsibility is always according to relationship. The priests, as we have seen before, typify the church. The Grace of God has given to us the place of nearness in Christ, access into the Holiest and constituted us priests. The holiness required of the New Testament believers corresponds to this blessed relationship.

*"French law, for instance, has explicitly legalized various alliances which in this law God explicitly forbids, under heavy penal sanctions as incestuous; German legislation has moved about as far in the same direction; and the same tendency is to be observed, more or less, in all the English-speaking world. In some of the United States, especially, the utmost laxity has been reached, in laws which, under the name of divorce, legalize gross adultery,—laws which had been a disgrace to pagan Rome. Where God denounced the death penalty, man first apologizes for the crime, then lightens the penalty, then abolishes it, and at last formally legalizes the crime. This modern drift bodes no good; in the end it can only bring disaster alike to the well-being of the family and of the State. The maintenance of the family in its integrity and purity is nothing less than essential to the conservation of society and the stability of good government."

Many are the lessons given here. 2 Tim. iii:16-17 applies to this part of Leviticus. These divine requirements and laws are given even for us "for reproof, for correction, for instruction in righteousness." May we read with prayer and ponder over these words of Jehovah. We point again to the marriage relation. This was especially guarded. Only a virgin of his own people was he permitted to take for wife. A woman upon whose character there was a spot, who was immoral or divorced, could not be the wife of a priest. And should not God's people in the New Testament, as holy priests, be equally cautious? We have an answer in 1 Cor. vii:39. No child of God, a holy priest, should unite in marriage with an unbeliever. The harvest from the acts of disobedience in unholy alliances is often disastrous.

Interesting is this section concerning blemishes in the priestly generations. These blemishes were: blindness, lameness, deformity of the nose, any outgrowths in the skin, broken footed, broken handed, crookbacked or of small stature, etc. Such a one was not permitted to come nigh to offer the bread of his God. He could not go in unto the vail nor come nigh unto the altar. Nevertheless, he could eat the bread of his God, both of the most holy and of the holy. His deformity or blemish deprived him not of his priestly position, nor was he anything less than a son of Aaron. He was excluded from the functions of the holy priesthood. Our spiritual defects, the blemishes which often are upon us as a holy priesthood, typified by lameness (defective walk), blindness (defective sight), arrested growth (dwarf), etc., all these blemishes do not affect our Sonship nor our priestly position. But they do interfere with the enjoyment of the communion into which grace has brought us. On account of spiritual defects we cannot enter into the fullest exercise of our priestly privileges and functions. Yet grace permits us to eat of the Bread of God.

And Christ as our Priest is without any defect or blemish. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. vii:26).

CHAPTER XXII.

1. Care to be Exercised in Holy Things. Vs. 1-16.
2. Care in the Enforcement of the Law of Offerings. Vs. 17-33.

Uncleanness such as mentioned in the first part of the chapter prohibited the partaking of holy things. Strangers who did not belong to the priestly house and even the married daughter of the priest, not living in the priestly household, were not permitted to eat of the offering of the holy things. Holy things have to be used in a reverent and holy way. The same principle holds good in the New Testament. We may well think here of the Lord's table. Read 1 Cor. xi:23-31. Coming to the Lord's table to remember Him requires self-judgment.

The instruction concerning sacrifices, their unblemished character and what constitute an acceptable offering are all of great interest with many spiritual lessons. But space forbids our enlarging upon them.

VI. The Holy Feasts and Set Times.

Chapters xxiii-xxvi.

1. The Holy Feasts and Set Times.

CHAPTER XXIII.

1. The Sabbath. Vs. 1-3.
2. The Feast of Passover and Feast of Unleavened Bread. Vs. 4-8.
3. The Firstfruits. Vs. 9-14.
4. The Feast of Weeks. Vs. 15-22.
5. The Blowing of Trumpets. Vs. 23-25.
6. The Day of Atonement. Vs. 26-32.
7. The Feast of Tabernacles. Vs. 33-44.

This is one of the grandest chapters in Leviticus, filled with the choicest truths and prophetic from beginning to end. The Holy feasts and set times, appointed by Jehovah, to be kept yearly by Israel, cover indeed the entire realm of redemption facts. The dispensational dealings of God with Jews and Gentiles are clearly revealed in these feasts. We have to look at each of these divisions separately to point out the way to a deeper study, which no child of God should neglect.

1. The Sabbath.—This is in itself no feast, but a set time, a holy convocation after the six work days. What it signifies we have already seen in the study of Genesis and Exodus. The reason why the Sabbath is put here first is on account of its prophetic meaning. "There remaineth a rest for the people of God." The Sabbath is the type of that rest yet to come, when redemption is consummated. When all the work is accomplished, foreshadowed in the feasts and set times of Israel, the great rest-keeping will begin. Faith can enjoy it even now. In the Sabbath the blessed outcome of all is revealed.

2. The Passover and Feast of Unleavened Bread.—The Passover, with the lamb slain and its body eaten, occupies the first place. It typifies the blessed work of the Lamb of God, His redemption work on the cross. And this is the foundation of every thing, as we have seen in the levitical offerings and ceremonial. In this finished work, and the shed blood, God rests, and here the believing sinner has found his rest. The feast of unleavened bread is closely connected with the Passover, so that it cannot be separated from it. Leaven stands for sin and unleavened bread for holiness. The feast of unleavened bread therefore typifies the result of the work of Christ on the cross, which is holiness. Again we meet the great truth that Jehovah has redeemed His people to be separated unto Himself. They were not to do a servile work, but to bring an offering by fire unto Jehovah. On the first and on the seventh day no servile work was to be done. It typifies the fact that in redemption there is no servile work, but a joyous manifestation of Christ, the sweet savour in the power of the Holy Spirit.

3. The Firstfruits.—While the Passover-feast foreshadows the death of Christ, the waving of the sheaf of the firstfruits is the blessed type of the resurrection of our Lord Jesus Christ. It was just one sheaf waved before Jehovah, the earnest of the harvest which was to follow. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. xv:20). "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming" (1 Cor. xv:23). The grain of wheat had fallen into the ground and died. But He liveth; the full ear of the sheaf waved before Jehovah typifies the abundant fruit which He brings unto God. And it was waved before Jehovah "on the morrow after the Sabbath." The morrow after the Sabbath is the first day of the week, the glorious resurrection morning. In connection with the waving of the sheaf of firstfruits there were offerings. But of what kind? "An he-lamb without blemish for a Burnt-offering unto the Lord," a

Meal-offering and a Drink-offering. No Sin-offering was demanded, for that was accomplished when He died. The offerings were a sweet savour, telling forth once more the blessedness and value of His own person and work. And in Him we are accepted; with Him the firstfruits we shall be forever.

4. The Feast of Weeks.—After seven Sabbaths had passed by, fifty days counted, a new Meal-offering was to brought and two wave loaves baked with leaven. This is the feast of Pentecost (named on account of the fifty days). It is also called the Feast of Weeks, as seven weeks had passed by. Exactly fifty days after the waving of the firstfruits, on the morrow of the Sabbath, when Christ arose, the Holy Spirit came down out of heaven to form the church on earth.* The Meal-offering as we saw in the first part of the book is the type of Christ in His perfect humanity. Pure flour, oil mingled with it, and oil poured upon it. Here it is a *new* Meal-offering. It does not typify Christ, but those who are one with Him, His believing people. The oil, the Holy Spirit came on the day of Pentecost upon them, as the oil was poured upon the Meal-offering.

The two loaves, baked with leaven, typify also the church. Sin is still there. Pure flour was in the loaves (the new nature), but baked with leaven (the old nature). The two loaves, no doubt, refer us to the Jews and Gentiles, which compose the new Meal-offering. And here is the Sin-offering, which was absent at the waving of the sheaf of firstfruits on the morrow after the Sabbath. The leaven and the Sin-offering indicates the presence of sin, as it is the case. Yet the loaves are waved in the presence to Jehovah and fully accepted.

The two loaves were a Wave-offering before Jehovah.

*Of late the teaching is being circulated among Bible students that the church did not begin on Pentecost, but later in Antioch. This theory has no foundation in the Word of God. It stands disproven by the testimony of the New Testament. If it were true the beautiful ceremony here would have no meaning whatever.

Thus the church is presented unto Him "a kind of first-fruits" (James i:18); the two loaves, the product of the wheat, the firstfruits of Christ's death and resurrection.

We must not overlook verse 22. The harvest here, we doubt not, is the same as in Matthew xiii:39. When that end of the age comes, the church will be taken into the garner; the firstfruits will be with Christ. The poor and strangers, Gentiles, will even then be remembered in mercy.

5. The Blowing of Trumpets.—With this holy convocation we are led upon new ground. The feasts we have followed typify that which is past; the death of Christ, the resurrection of Christ, and the formation of the church by the Holy Spirit on the day of Pentecost. The three set times which follow, the memorial of blowing of trumpets, the day of atonement and the feast of tabernacles await their great fulfillment in the near future. The first thing after the two wave loaves are completely presented unto Jehovah, when this age is about to close, will be the blowing of the trumpets. It is the call of God to the remnant of His people, their re-gathering. A long period of time is between Pentecost and the blowing of the trumpets. This interval is the present age. The Lord does not re-gather His earthly remnant till His heavenly people, the church, is complete. Read and carefully consider Isaiah xxvii:18; lviii; Joel ii:1. Matthew xxiv:31 is the re-gathering of His elect earthly people after He has come. But the blowing of the trumpets on the first day of the seventh month precedes the great day of atonement and is the heralding of that approaching day. All this, studied with the light God has given to us in the entire Word of prophecy, is intensely interesting.

6. The Day of Atonement.—We have already pointed out the dispensational meaning for the people of Israel in our annotations on the sixteenth chapter. When the great high priest, our Saviour and Israel's King, comes forth out of the Holiest, when He comes the second time in power and

glory, Israel will look upon Him whom they have pierced and mourn for Him. And He will take away their sins, typified by the scapegoat. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. xiii:1). Their great day of atonement will be a Sabbath of rest unto them and glory will cover their long desolate land once more.

7. The Feast of Tabernacles.—The final feast began on the fifteenth day of the seventh month. It is the feast, which comes after the sin of Israel has been removed. It was the feast of ingathering of the products of the year and a memorial of Israel's dwelling in booths in the wilderness. The feast of tabernacles foreshadows the coming glory of the millennium, Israel's glorious inheritance and the Gentiles gathered with redeemed Israel in the kingdom. It will be the time of the complete harvest, the time of rejoicing, when sorrow and sighing will flee away. It comes after the harvest (the end of the age) and the vintage (the winepress of the wrath of God). How beautiful is the order in these three last holy convocations! The blowing of the trumpets; the remnant of Israel called and gathered; the day of atonement; Israel in national repentance looking upon Him, whom they pierced, when He comes the second time; the feast of tabernacles; the millennium. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv:16). It is the great memorial feast of millennial times. Perhaps it will be during that feast that the King of Israel, the King of kings, the Lord of lords, will appear in visible glory in Jerusalem to receive the homage of the representatives of the nations of the earth. What a day that will be! The eighth day which we meet here again points us to that which is beyond the millennium. The story of the twenty-third chapter is marvellous! Only God in His infinite wisdom could give us such an unfolding

and foreshadowing of His eternal counsels and purposes. We rehearse it briefly. The Sabbath is the type of the end, which will come after the accomplishment of all His purposes; the eternal rest. Passover, the type of the death of Christ; the waving of the firstfruits, the type of the resurrection of Christ; Pentecost, the type of the coming of the Holy Spirit for the formation of the church. Then Israel's restoration and fullest blessing comes in. How blind men must be who can call all these beautiful things fable and legends! In these poor critics there is once more fulfilled the Word of God, "professing themselves to be wise, they become fools" (Rom. i:22).

2. Priestly Duties; the Light and the Shewbread.

CHAPTER XXIV:1-9.

1. The Light. Vs. 1-4.

2. The Shewbread. Vs. 5-9.

This chapter is not disconnected from the preceding one as some claim; nor is the work of a redactor as the critics teach. It is most beautifully linked with the dispensational foreshadowings we found in the feasts of Jehovah. Between Pentecost and the blowing of the trumpets there is, as stated before, a long period of time. When the church was formed, after the sheaf of the firstfruits had been waved, Israel was nationally set aside and night settled upon them. Maintained by the high priest, a light was to be kept shining continually from evening till morning; it was the light of the golden lampstand with its lamps. The lamp-stand typifies Christ and the high priest also is a type of Christ. Here is a hint of the testimony which shines forth in Christ and through the heavenly priesthood (the church), during the night, the present age. But Israel also will some day shine forth and be a light-bearer (Zech. iv:1-14).

Then there was the shewbread. They were set in two rows, six on a row, upon the pure table before the Lord. Shewbread means literally "bread of the face," that is, the

bread before God. Pure frankincense was also put upon them. No doubt, dispensationally, we have in the shewbread another picture of those who are now His people (the church), while the twelve loaves also typify Israel as a nation.

3. Blasphemy. Israel's Sin Foreshadowed.

CHAPTER XXIV:10-23.

1. The Blasphemy. Vs. 10-22.
2. The Penalty Executed. Vs. 23.

The blasphemer who blasphemed the Name and cursed, foreshadows the sin of Israel. They sinned and blasphemed that holy Name: and on account of the rejection of the Lord Jesus Christ, the curse has come upon them. But it will not be permanent. The remnant of Israel will be saved in the future day, when He comes back and they shall welcome Him: "Blessed is He that cometh in the Name of the Lord." The Jews have based upon this incident of the blasphemer the traditional belief that it is sinful to pronounce the Name of Jehovah. For this reason they substitute the word "Adonai."

The twenty-fourth chapter shows in its first part the two-fold testimony maintained in the sanctuary, the light and the shewbread; it ends with an incident which foreshadows the sin of Israel when they blasphemed and rejected the Lord of Glory.

4. The Sabbatic Year and the Year of Jubilee.

CHAPTER XXV.

1. The Sabbatic Year. Vs. 1-7.
2. The Jubilee. Vs. 8-12.
3. The Jubilee and the Land. Vs. 13-28.
4. The Jubilee and the Dwelling Houses. Vs. 29-34.
5. The Jubilee, the Poor and the Bondmen. Vs. 35-55.

This is the great restoration chapter in Leviticus. All is connected pre-eminently with Israel's land. The appli-

cation, which has been made, that this chapter foreshadows a universal restitution of all things, including the wicked dead and Satan as well, is unscriptural. If such a restitution were true the Bible would contradict itself. The Sabbatic year could only be kept after Israel came into the land. "When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord." And Jehovah uttered these words from Mount Sinai and not from the tabernacle (Lev. i:1). Every seventh year, the land which belongs to Jehovah, and which was not to be sold, had to enjoy complete rest. See what gracious promises Jehovah had given in connection with the Sabbatic year (vs. 20-22). Jehovah was the Lord of the land, the owner of the land, and Israel received the land as a gift; they were the tenants. Beautifully the Lord said: "Ye are strangers and sojourners *with Me*." When Israel sinned and broke the laws of Jehovah, when they did not give the land its rest, then the Lord drove the people out of the land. Read here xxvi:32-35. "And I will bring the land into desolation; and your enemies which dwelt therein shall be astonished at it. And I will scatter you among the nations, and will draw out a sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwelt upon it." This prediction has been fulfilled. Israel is scattered among the nations of the earth and the land is desolate, a witness for the Word of God. Jehovah in giving the law concerning the Sabbatic year, gave to His people a picture of that coming rest, and the assurance of joy and blessing. But they failed.

The year of Jubilee shows clearly the restoration which is in store of Israel and Israel's land. It points once more to the millennial times of blessing and glory. How blessedly is that coming age of restoration and of glory seen in the year of Jubilee! Without entering into details we give a few of the Divine statements. What did the Jubilee year mean

to Israel? Liberty was proclaimed; every man returned to his possession; every man to his family; all wrongs were righted and the redemption of the bondmen took place. Seven times the word "Return" is used; and oftener the word "Redeem." It was the time of returning, the blessed time of restoration and redemption.

And how was this year of Jubilee ushered in? By the sound of the trumpet of the Jubilee on the tenth day of the seventh month, in the day of atonement. This great year of returning and redemption began with the day of atonement. Most likely after the high priest had returned from his holy office work and sprinkling of blood; after he had put the sins of the people upon the scapegoat and that sacrificial animal bearing upon its head Israel's sin had vanished in the wilderness, the trumpet sounded. What all this means we have seen in the annotations of the "day of atonement" chapter. The year of Jubilee begins, when our Lord comes back from the Holiest and appears in the midst of His people. And this time of restoration, blessing and glory is not confined to Israel's land. It means more than the promised blessings for that land. We have the year of Jubilee in Romans viii: 19-23.

We must not forget the significance of the time, the fiftieth year. The day of Pentecost came fifty days after the resurrection of Christ from among the dead. And the fiftieth day brought, as the result of the death and resurrection of Christ, the gift of the Holy Spirit, and the formation of the church began. It came on the eighth day, the first day of the week. The year of Jubilee may well be termed another Pentecost. On that day a great outpouring of the Spirit of God will take place (Joel ii:28). The kingdom with all its glories and blessings will be established upon the earth. And how much more might be added to these blessed foreshadowings of the good things to come!

5. The Blessing and the Curse. Israel's History.

CHAPTER XXVI.

1. Obedience and the Blessings. Vs. 1-13.
2. Disobedience and the Curse. Vs. 14-39.
3. The Restoration. Vs. 40-46.

This great chapter is very fitting for the close of this book. We have no types here, but direct utterances of Jehovah. Israel's history and their future restoration is here predicted. He reminds them that He brought them out of the land of Egypt; they are His people. Therefore He wants obedience. If this is yielded blessings would be the results. These promised blessings consisted in abundance of rain, great fruitfulness of their land, peace in the land, deliverance from wild beasts and the sword, victory over their enemies. They would multiply and His covenant would be established with them; more than that, "I will walk among you, and will be your God and ye shall be my people." What blessings Jehovah held out to them! They never possessed them in fulness. Some day Israel and Israel's land will enter into these blessings. Then Moses' last word will be true: "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii:29).

But how dreadful the threatened judgments on account of a broken covenant! Judgment after judgment is announced, one greater than the other, every blessing is changed into a curse and the culminating threat is expulsion from the God-given land and dispersion, world-wide, among the nations. The nation called to blessing is threatened with the most awful judgments and disasters. And all these have become historical facts. Jewish history of many weary centuries records the constant fulfillment of these solemn declarations. We have therefore in this chapter, in the predicted curses and the literal fulfillment, a most

valuable and powerful evidence of inspiration. The Jew and his history, the land and its desolation, is God's standing witness for the Gentiles that the Bible is the Word of God.

"The fundamental importance and instructiveness of this prophecy is evident from the fact that all later predictions concerning the fortunes of Israel are but its more detailed exposition and application to successive historical conditions. Still more evident is its profound significance when we recall to mind the fact, disputed by none, that not only is it an epitome of all later prophecy of Holy Scripture concerning Israel, but, no less truly, an epitome of Israel's history. So strictly true is this that we may accurately describe the history of that nation, from the days of Moses until now, as but the translation of this chapter from the language of prediction into that of history." *

To this another fact must be added. It is predicted in this chapter that the people passing through judgment devastated by the sword, famine and pestilence, would continue to exist in their enemies' land. Israel's preservation throughout the long period of these executed judgments is a miracle. It cannot be explained in any other way. And the land itself bears witness to all this. It used to be one of the richest of all lands. But ever since the people Israel are driven out of the land and no longer possess it, desolation has come upon it. How remarkable this is!

"We point to the people of Israel as a perennial historical miracle. The continued existence of this nation up to the present day, the preservation of its national peculiarities throughout thousands of years, in spite of all dispersion and oppression, remains so unparalleled a phenomenon, that without the special providential preparation of God, and His constant interference and protection, it would be impossible for us to explain it. For where else is there a people over which such judgments have passed, and yet not ended in destruction?" †

*S. H. Kellogg—"Leviticus."

†Prof. Christlieb.

Some have speculated on the statement that, they should have the judgments upon them seven times. However, these "seven times" cannot mean the exact duration of Israel's dispersion. The "seven times," however, foreshadow the time of Jacob's trouble, the last seven years of the times of the Gentiles, during which their judgments will be the severest.

This important chapter closes with a promise of restoration. Confession of sin, acknowledgment of their guilt, humiliation and deep sorrow for their iniquity opens the way to this restoration. It will at once be seen that this connects again with the day of atonement. It is the year of Jubilee. Then Jehovah remembers His covenant and remembers the land (verse 42). To this future repentance of the remnant of Israel and their re-gathering, the restoration of the land to the people and the people to the land, the entire prophetic Word bears witness.

VII. Concerning Vows.

The Claims of Jehovah Realized.

CHAPTER XXVII.

1. The Singular Vow. Vs. 1-8.
2. The Sacrifice. Vs. 9-13.
3. Concerning the House. Vs. 14-15.
4. Concerning the Land. Vs. 16-25.
5. Concerning the Firstling. Vs. 26-27.
6. Devoted Things. Vs. 28-29.
7. All Holy to Jehovah. Vs. 30-34.

This last chapter in Leviticus concerns vows and devoted things. Israel is still in view here. At Horeb they had made their vow of being obedient and devoted to the Lord, but they could not meet the claims of what that vow meant. The sanctification as demanded in this book they could not fulfill. But Grace is seen connected with it. The Grace which is yet to flow out to Israel, the chosen nation. Sanctification by law is impossible; Grace alone can sanctify. All mentioned is connected with the people. The house to be holy to Jehovah (verse 14) is Israel. The land too is mentioned, as well as the year of Jubilee. The house, Israel, becomes Jehovah's; and the land also belongeth then to Him. The thought which runs through this final chapter of Leviticus is that Jehovah will have His own and God finally will be all in all.

May God's Spirit lead us into these blessed types and may we, as His bloodbought people, sanctified in Christ, walk in sanctification in the power of His Spirit.

Appendix.

Sprinkling the Blood upon the Mercy Seat. Chap. xvi.

In the order of the sacrifices Aaron first killed the bullock, the sin offering which was for himself to make atonement for himself and for his house. This bullock is three times recorded as the sin-offering for *himself*, ver. 6, 11; and wherever the atonement made by it is mentioned it is said to be for himself and his house, ver. 6, 11, 17. So closely are the high priest and his house linked on together; doubtless to draw our attention to the oneness between Christ and His house—only with a striking contrast also—Aaron's bullock for sin suffered for himself and his house—he being *himself* a sinner, and his house composed of sinners *like himself*.* Our High Priest knew no sin, and offered up Himself solely therefore on behalf of others.

Aaron next took the censer full of coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and brought all within the vail, and put the incense upon the fire before the Lord, that the cloud of the incense might cover the mercy-seat upon the testimony, that he might not die.

The censer was apparently a golden censer. If we refer to the Epistle to the Hebrews, chap. ix., a description of the tabernacle is given us on this day of atonement. No incense altar is mentioned standing in the holy place; but the golden censer in the holiest. The cherubim also, shadowing the mercy-seat are called "*cherubim of glory*." On this day of atonement the coals of fire were moved from off the incense altar, and the golden censer being filled with them was carried within the vail. For the time therefore, the incense altar was inactive, and is not alluded to probably on that account in the 9th chapter of Hebrews. Jehovah appeared in the cloud upon the mercy-seat—the cloud of *glory*—and this may be the reason why the cherubim are called "*cherubim of glory*." Aaron notwithstanding

*Throughout the Epistle to the Hebrews, the high priest and the people are alone alluded to; there is no mention made "*of his house*." Heb. v:3; vii:27; ix:7. *The house* when spoken of is God's house, and Moses, not Aaron, the head over it; the whole assembly of Israel being included in "*the house*." Heb. iii:2.

the washing of his flesh, and the linen garments with which he was clothed, could not enter the holiest with the blood of atonement unless he could personally shelter himself under a cloud of incense. A perfume, not his own, but provided according to minute directions given by God.

Two epithets are especially attached to the incense, "*pure*," and "*holy*"—and it was to be holy for the Lord. (Exod. xxx:35, 37). The frankincense, which was one ingredient of the incense, betokened purity. The word "*pure*" is connected with it (Exod. xxx:34; Lev. xxiv:7), and the Hebrew word "*Levochnah*" has the appropriate signification of whiteness. One of the Hebrew words for the moon is almost the same as that for frankincense—"fair as the moon" (Cant. vi:10). There is one of whom it is truly said, "Thou art fairer than the children of men"; whose unsullied purity formed a wondrous contrast with every other human being. A purity, a righteousness so made manifest upon the cross that even a Roman Centurion exclaimed, "Certainly this was a righteous man" (Luke xxiii:47). The cloud of incense beaten small, as it wafted itself up to God, attracted with its singular perfume that Gentile soldier. Purity and holiness are not to be found here except in one whose graces were fully displayed before God.

The incense was compounded of three sweet spices besides the frankincense, "*stacte*, *onycha*, and *galbanum*." The two last are not known; but the *stacte* is manifestly derived from a word signifying "*to drop*," both in the Hebrew, and in the Greek translation. A sweet spice that spontaneously dropped from the tree which produced it. Another emblem of the grace of the Lord Jesus, the Son of Man. Grace and truth came by Jesus Christ. His paths dropped fatness; wherever He went, true love, sympathy, and pity flowed from His heart towards the weak, the weary, and the afflicted. He was the true Man in the midst of falsehood and deceit in human beings all around Him. True in His affection; true in His words; true in His sympathies; true in His rebukes of evil as well as in His forgiveness of sin. It is blessed to turn from the hypocrisies of our own hearts, and of men around us, and contemplate Him "*who did no violence*," "*neither was guile found in his mouth*" (Isa. liii:9; 1 Pet. ii:22). There was no effort in Him; He simply lived, manifesting life in all He did and said. There was no affectation of spirituality; He *was* what He appeared to be. Thus His words and ways were not

forced. His sanctity was not assumed. He had nothing to lay aside when He came into the presence of others. He put on nothing to gain their admiration. He was always Himself, living in the presence of God, ever pleasing God. Blessed contrast with men who have to assume religiousness to hide their own evil, who think that roughness is sincerity, and who are unnatural oft-times even in the very presence of God.

The incense "tempered together pure and holy" may have reference to the sweet fragrance which the Man Christ Jesus ever presented to God. The Israelites were forbidden to make a perfume like it, "to smell thereto." Christ is not to be imitated by a false humility to gratify one's own self-conceit. There may be a shew of wisdom and humility by which men satisfy their own flesh, but this is like an imitation of the holy perfume to smell thereto. If we are imitators indeed of Him we must first have been washed in His precious blood, and be born of God. To follow Him would involve self-crucifixion instead of self-admiration.

The golden censer was *filled* with burning coals, and Aaron's hands were *filled* with incense. The vessel that held the fire—type of the holiness of God—was full. The altar from which that fire had originally been taken was a place where the holiness of God was exhibited in no scanty measure; and the censer was also filled, that in the very holiest itself that consuming fire might again be presented according to the divine estimate.

The high priest's hands were also full of sweet incense. He had to grasp that holy compound to the full extent of his ability, that his filled hands might answer to the filled censer. He then put the incense on the fire before the Lord, and the cloud of the incense covered the mercy-seat, and mingled with the cloud of glory upon the mercy-seat, in which Jehovah appeared.

We must here draw a contrast betwixt Aaron and Christ. The Lord Jesus presented Himself to God on the morning of His resurrection—called of God an High Priest, after the order of Melchizedek. His entrance into heaven itself was like the bringing in of fresh incense before God; for He entered on the ground of His perfect obedience unto death, even the death of the cross. God had been glorified in Him, on that very earth where God had been so dishonoured by man; and when for the first time a Man stood in the presence of the glory of God before "the throne of the Majesty in

the heavens," a cloud of human fragrance (may we not say?) mingled itself with the cloud of Divine glory. What a wondrous addition to the heaven of heavens! What an added glory was the entrance of the risen Man there for the first time as the risen man—a man able to stand before God on the ground of His own righteousness, His own obedience, His own purity, His own holiness; and also able to say to God, "I have glorified thee on the earth, I have finished the work which thou gavest me to do."

May we not with reverence contemplate this resurrection of Jesus, and His thus presenting Himself before God in heaven itself, as a marvellous change in the economy of the heavens? One who bore the likeness of the creature, standing in the midst of the throne of the Most High in such nearness to God? What indeed has God wrought! What marvels has He accomplished through His blessed Son!

Aaron next took of the blood of the bullock and sprinkled it with his finger upon the mercy-seat, and before the mercy-seat, seven times. So also he did with the blood of the goat, the sin-offering for the people. Having sheltered himself under the cloud of incense, he was able to bring this record of death, the blood, and sprinkle it under the glory of God upon the mercy-seat, and upon the ground before the mercy-seat; first by way of atonement for himself and his house; and next on behalf of the people.

What a singular ritual this. The emblem of death placed where God in His glory manifested Himself. What a wondrous coming together of things in themselves opposed to one another. A record of life *poured out on account of sin*, brought into the holy of holies. And yet how this shadowy ritual portrays to us the truth in which our souls rejoice. The great enigma of truth solved to faith in the death of God's Son.

It was said of the Aaronic high priest that "he entereth into the holy place every year with blood of *others*," (Heb. ix:25;) or, as it might be rendered, *strange* or *foreign* blood-*(alotrio)*, seeing there was no affinity between the blood of a bullock, and a goat, and himself, a human being. It is written of Christ that "he by his *own* (*idiou*) blood entered in once into the holy places," (Heb. ix:12;) and the word "*his own*" is again repeated, (Heb. xiii:12).

Aaron had to make atonement for himself as well as for his house. His own blood would have been of no avail for others, or for himself, for he was a sinner. Our High Priest is "holy, harmless, undefiled, separate from sinners,

and made higher than the heavens"; and what He is now in the glory that He was when on earth, as far as regards holiness and harmlessness. Free from all human infirmity—the Son—who offered up Himself.

Aaron had to sprinkle the mercy-seat *eastward*, because his approach into the holiest was from the east, and he had to sprinkle before the mercy-seat, to establish a footing for himself before God; for his own feet would have defiled the ground before the mercy-seat. The Lord Jesus has His own rightful place—the Lamb as it had been slain in the midst of the throne—and He enables us *sinner*s by nature to enter into the holiest by His blood, "by a new and living way, which he hath new made for us, through the veil, that is to say, His flesh."

We have no threat of "*lest he die*" held out to us in our approaches to God; but our very way is a *living* way, made *new* in contrast to all other ways of old, and ever new with the fresh sprinkled blood, in contrast with the blood only sprinkled once a year. The sacrifice of Christ is as fresh in all its life-giving value, and in all its cleansing power to-day, as it was on the very day it was first offered. The blood of Christ has ever its full, and fresh, and living value, in contrast with the blood of victims which had to be renewed daily and yearly*.

Aaron had to make atonement for the holy place, and for himself, his household, and the congregation of Israel. "*The holy place*," throughout this chapter where the word "*place*" is in italics, signifies the "*most holy*," ver. 2, 16, 17, 20, 23, 27. Called "*the holy sanctuary*" in verse 33. No one was to be with him, or enter the tabernacle until he had completed that important work of atonement. Atonement properly speaking is all Godward; and is accomplished by one alone. The sinner who is atoned for has no part in the work. It is accomplished entirely by another. He is passive, and ignorant of the fact, until God reveals it to him by His Spirit through the Word. It is most important for the peace of the soul that this should be fully understood.

*The word translated "*consecrated*," is as the margin of the Bible has it, "*new made*." The word "*new*" is a remarkable one, literally meaning "*fresh slain*," (*prosphaton*), and is used by the Spirit of God apparently to mark the contrast between the way on the day of atonement of old, when the blood must have at once ceased to keep its value, because it became stale, and had to be renewed every year; and the constant fresh value of the precious blood of Christ, as of a lamb just slain.

And this type makes it very plain. Not one of the congregation, nor one of Aaron's house was with him whilst he thus acted for them before God. They could not be aware whether even he was alive in the sanctuary, or what he had accomplished there. They were not in any attitude of prayer or supplication outside; but they silently waited in suspense till he came out; then they knew he had fulfilled all God's requirements; this being proved by the fact that he was alive.

The whole work of atonement, from beginning to end, has been accomplished by Christ alone; whether we look at the commencement of the work in the shedding of His blood on the cross, or at its completion in His resurrection as the great High Priest, and entering in, "once for all, by His own blood into the holy places, having obtained eternal redemption" (Heb. ix:12). This is emphatically stated in the Epistle to the Hebrews: "when he had by *himself* purged our sins," i:3; "this he did once when he offered up *himself*," vii:27; "he hath appeared to put away sin by the sacrifice of *himself*," ix:26. Alone upon the cross, the Lamb of God slain on account of sin. Alone in resurrection, the first-fruits of them that slept. Alone in the holiest with God, the great High Priest. He has offered one sacrifice for sins for ever, and has by Himself perfected the whole work of reconciliation which God committed to Him.

The sinner troubled in conscience on account of his sins, is not called upon by efforts of his own to reconcile God to himself. Every attempt of his own of this kind is the expression of an unbelieving heart, calling in question the full eternal redemption which Christ has obtained for us. He has to believe in a reconciliation accomplished. An atonement completed. A salvation finished. And that by the Lord Jesus Himself alone.

The "atonement for the holy place was because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins"; or it might perhaps be rendered, "*he shall make atonement upon the holy place, from the uncleanness of the children of Israel, and from their transgressions in respect to, or on account of all their sins.*"*

Throughout this chapter uncleanness is in the plural.

*This would appear to be the meaning of the Hebrew preposition "*Lamed*," placed before "all their sins." It is frequently used in this sense in other parts of Scripture.

(Heb. *tumoth*.) *Uncleannesses* twice in ver. 16, and once in ver. 19. It seems especially to refer to personal defilements originating from man's very nature, the constitution of his body, or from disease. Transgressions are also mentioned. Sin is that evil thing in which we are conceived, which renders us utterly unclean from our very birth; children of wrath by nature. The corrupt body is an outward evidence of the evil taint which pervades us. Our mortal flesh, mortal as to every part; without a spot of it free from death and corruption, is a proof of what we are by nature as regards our whole being, unclean perishing sinners.

Transgressions are sins made manifest in direct acts contrary to the revealed mind of God. Atonement had to be made with reference to the uncleannesses of Israel, and their transgressions. These two manifestations of evil indicating their sins.

The law had no full type of the entire corruption of man. One of the objects for which it was given, was to develop that corruption in overt acts: "wherefore then the law? It was added because of transgressions" (Gal. iii:19).

"Moreover the law entered that the offence might abound" (Rom. v:20). It was "the strength of sin" (1 Cor. xv:56). In the types therefore which form part of the law, we do not discover that great truth, that a man is so irremediably a sinner by nature as to need new birth, a new existence.

Perhaps *leprosy* affords the nearest type of the entire uncleanness of the human being. But even here the priest could only deal with the *manifestations* of the disease. In interpreting these shadows therefore we have to go deeper than the types themselves. The atonement made by Christ does not only answer to God for *us* as regards *our* uncleannesses, but also in respect to the unclean nature itself, in which we entered this world as children of the first Adam. Our unclean selves; and here we must be careful to distinguish between *ourselves* and our corrupt *nature*. The atonement made by Christ has not in any way cleansed, improved, or reconciled our flesh, our evil nature; for that is so irremediably bad that all that God could do with it was utterly to condemn it. In the death of Christ for sin, God has "condemned (damned) sin in the flesh" (Rom. viii:3). "Our old man is crucified with him that the body of sin might be destroyed," (vi:6). The body of the sins of the flesh have been put off from us as regards all judgment and wrath of God. *We* (not our evil nature) have been reconciled to God (2 Cor. v:18; Col. i:21).

This is the great aspect of atonement. For what troubles us most is the constant presence of an evil heart, an evil nature; an inclination for sin, which will make itself to be felt notwithstanding all our efforts towards practical holiness, and notwithstanding we are new creatures in Christ, and notwithstanding the presence of the Holy Spirit dwelling in us. As believers we have a right to look at this, the old man, and say, it has been crucified; it has been condemned once for all; it has been judged under the full wrath of God, poured out upon His own Son for us. And there is "now no condemnation" of any kind to us—no condemnation on account of this evil nature which we still know to exist—no condemnation on account of weakness, failures, ignorances, sins. The uncleannesses and transgressions of the people entered the sanctuary of God, and had to be met by the blood of atonement; or otherwise wrath must have burst forth from before the Lord upon the people, or God must remove His dwelling-place from the midst of them.

"The patterns of things in the heavens were purified with these (sacrifices), but the heavenly things themselves with better sacrifices* than these. For Christ is not entered into the holy places made with hands, the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. ix:23, 24).

Notwithstanding our manifest sins and uncleannesses, of which to a great extent we are unconscious, Christ has opened the way for us into the very glory of God—He has preceded us there with His own most precious blood—and now we can draw near with confidence, without defiling with our presence the holiest of all. We can confess our sins before the mercy-seat itself. We can bring our deep necessities, and find mercy and grace to help us. We can offer thanksgiving, praise and worship which God can accept because of the sweet savour of that precious blood. We can say, without fear, "thou hast set our iniquities before thee, our secret (sins) in the light of thy countenance," (Psa. xc:8) because we know Christ is in the presence of God for us; His precious blood is in the very light of the glory of God on our behalf. The sins which have reached to heaven have been covered; blotted out by that sprinkled blood. "We have come to God, the judge of all." We have heard

*This is the only place where the word *sacrifices* occurs in the plural, when the death of the Lord Jesus is spoken of. In all probability it is used to express the fact of His one sacrifice embracing every varied aspect of the *many sacrifices* offered under the law.

His sentence pronounced upon us as guilty and defiled sinners. We have seen that sentence executed in the death of His own Son. We have been justified from sin through that death, "justified by his blood" (Rom. v:9; vi:7).

We have come "to Jesus the mediator of the new covenant"; the High Priest in the presence of God for us, ministering to us all the blessings of that new covenant. We have come "to the blood of sprinkling that speaketh better things than that of Abel"; the blood of sprinkling *upon* the mercy-seat, and *before* the mercy-seat. God said to Cain respecting the blood of Abel, "the voice of thy brother's blood crieth unto me from the ground, which hath opened her mouth to receive thy brother's blood from thy hand" (Gen. iv:10, 11). The blood cried for vengeance. The blood of sprinkling to which we have come, speaketh incessantly mercy and grace; answers every accusation; calls down ceaseless blessings; cleanseth from all sin; utters a voice which delights the ear of God; and which enables Him to open His hand and fill us with good. The word "*speaketh*" is a blessed word, in contrast not only with the blood of Abel which cried for vengeance, but with the blood of bulls and of goats, which spoke but for a moment, and effected nothing in reality. Whereas this blood speaketh on and on with a ceaseless still small voice of power, until the day of full redemption, when the resurrection of the Church in glory will manifest for ever its mighty efficacy: and the voice of the precious blood will continue to sound until Israel, God's *chosen nation*, and others redeemed out of the world during the 1000 years reign of Christ, are clothed with immortality.

—Henry Soltau.

NUMBERS

CONTENTS

Introduction.....	289
Division of Numbers.....	293
Analysis and Annotations.....	295
Appendix.....	358

The Book of Numbers.

Introduction.

The fourth book of the Pentateuch bears in the Greek translation of the Old Testament (Septuagint) the title "Arithmoi," of which the Latin "Numeri" and our English "Numbers" are translations. It is called by this name because the people Israel are twice numbered in this book. The first time when they started on their journey, and the second time at the close of their thirty-eight years wandering (chapters i and xxvi). The Hebrews have given to this book the name "*Be-Midbar*," which means "in the wilderness."

It is the wilderness book and covers the entire period of Israel's history from the second month of the second year after the Exodus from Egypt to the tenth month of the fortieth year. However, the years of wanderings are passed over in silence, only the different camps are mentioned. Our annotations point out the significance of this.

The Author of Numbers.

Numbers is closely linked with Leviticus, though it differs greatly from it. Moses wrote the record of the events in the wilderness as he wrote the instructions Jehovah gave concerning the worship of His people. Only a person who was contemporaneous with the events recorded in Numbers could have been the author of this book. In chapter xxxiii:2 we find a statement to the effect that Moses wrote their goings out according to their journeys. If Moses did not write the book, who then was the author? If the Mosaic authorship is denied the genuineness and trustworthiness of the entire book must be given up. Higher Criticism, so called, claims that Moses did not write Numbers and that the book itself was not contemporary with the events it

describes. They call attention that throughout the book Moses is referred to in the third person. They make much of chapter xii:3, as bearing definite testimony against Moses as the author.* The same documents, compilers and redactors, etc., which, as it is claimed, composed the other books of the Pentateuch, and put them into shape in which we have them, centuries after Moses lived, are also brought into play in connection with Numbers. It would be more than unprofitable to follow these foolish theories which have laid the foundation to the most serious denials of the revelation of God.

Interesting History.

The story of Numbers is of deep interest. We do not need to follow here the events in detail as recorded in the different chapters; this will be our happy task as we study this book. The Lord had the people numbered first. They had to show their pedigree that they really belonged to the people of God. Then the camp was set in order. The service of the Levites in connection with the tabernacle was appointed. Everything was in readiness for the journey towards the land and the possession of the land. Jehovah Himself went before the camp. Then comes the sad history of Israel's failure, their murmuring and unbelief. They became wanderers and their carcasses fell in the wilderness.

In the Light of the New Testament.

Every careful reader of the New Testament Scriptures knows that Numbers is there repeatedly quoted. The Lord spoke to Nicodemus about the serpent which Moses lifted up in the wilderness (chapter xxi:9) and spoke of it as a type of His death on the cross. Balaam is mentioned by Peter, Jude and in the Book of Revelation. Korah and the awful rebellion under him is used by Jude in his brief testimony concerning the apostasy of the last days.

*For the explanation see our annotations on that chapter.

But above all must we remember in the closer study of the Book of Numbers that the Holy Spirit has called special attention to the experiences of Israel in this book in its typical character and as a solemn warning for us as pilgrims in this present evil age. The failure of Israel on account of unbelief to enter into the promised land and possess it foreshadows the failure of Christendom to possess the heavenly things in Christ. We follow this more fully in the annotations. All this is fully authorized by the divine statement in 1 Cor. x:1-12.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

And again it is written, "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv:4). Read also Hebrews iii:7-19; iv:1-6. The entire wilderness experience of Israel as recorded in this book will yield to us deeper lessons if we seek them with prayer and a heart which is willing to know and to do His

will. These typical and spiritual applications have been made as far as our limited space permits. Much more may be discovered in this great book; our annotations, we hope, will be used, under God, to point out the way.

The faithfulness of Jehovah in the midst of the most awful failures of His people and how He kept them and manifested His Grace towards them is one of the beautiful things of this book.

The Levites and their Service.

In the wilderness book only the service of the Levites is mentioned. Their responsibility in a service divinely given in taking charge of the things of the tabernacle (all typical of Christ and His work) is typical of our service into which the Lord calls each member of His body.

In this book we find likewise the first of the greater prophetic utterances of the Bible. The parables of Balaam form a great prophecy. The Appendix of this Study Pamphlet gives a full exposition. May it please God to use the analysis and annotations which now follow.

The Book of Numbers.

THE DIVISION OF NUMBERS.

The division of this book is very simple if we follow the historical account it contains. There are three parts to it. We give them and the leading contents of the different chapters.

I. THE PREPARATION FOR THE JOURNEY. Chapter I-X:10.

1. **The People Numbered.** Chapter i.
2. **The Camp Put in Order.** Chapter ii.
3. **The Levites and their Ministrations.** Chapter iii-iv.
4. **The Sanctification of the Camp and the Nazarite.** Chapter v-vi.
5. **The Offerings of the Princes.** Chapter vii.
6. **The Consecration of the Levites.** Chapter viii.
7. **Passover. Jehovah with His People.** Chapter ix.
8. **The Trumpets of Silver.** Chapter x:1-10.

II. THE JOURNEY STARTED. THE PEOPLE'S UNBELIEF, FAILURE AND PUNISHMENT. Chapter x:11-xxi.

1. **The Departure and the First Failure.** Chapter x: 11-36.
2. **At Taberah and Kibroth-Hattavaah.** Chapter xi.
3. **The Rebellion of Miriam and Aaron.** Chapter xii.
4. **At Kadesh Barnea. Israel's Unbelief.** Chapters xiii-xiv.
5. **Various Laws. The Sabbath Breaker. The Tassels upon the Garment.** Chapter xv.
6. **The Rebellion of Korah. The Murmuring of the Whole Assembly.** Chapter xvi.
7. **The Priesthood of Aaron Confirmed.** Chapter xvii.

8. **The Priesthood and Iniquity. The Recompense of the Priests.** Chapter xviii.

9. **The Red Heifer and the Law of Purification.** Chapter xix.

10. **At Kadesh in the Fortieth Year. Murmuring and Conquests.** Chapters xx-xxi.

III. EVENTS IN THE PLAINS OF MOAB. FACING THE LAND. Chapters xxii-xxxvi.

1. **Balaam and His Parables.** Chapters xxii-xxiv.

2. **Israel's Sin with the Daughters of Moab. The Zeal of Phinehas.** Chapter xxv.

3. **The Second Numbering of the People.** Chapter xxvi.

4. **The Daughters of Zelophehad. The Death of Moses and his Successor Announced.** Chapter xxvii.

5. **Order of the Offerings and the Set Times.** Chapters xxviii-xxix.

6. **Concerning Vows.** Chapter xxx.

7. **The War against the Midianites.** Chapter xxxi.

8. **The Tribes of Reuben, Gad, Half-Manasseh and their portion.** Chapter xxxii.

9. **The Encampments in the Wilderness.** Chapter xxxiii: 1-49.

10. **Instructions Concerning the Conquest and the Boundaries of the Land.** Chapters xxxiii:50-xxxiv.

11. **The Cities of Refuge.** Chapter xxxv.

12. **The Security of the Inheritance.** Chapter xxxvi.

Analysis and Annotations.

L THE PREPARATION FOR THE JOURNEY.

Chapter i-x:10.

1. The People Numbered.

CHAPTER I.

1. The Command to Number. 1-4.
2. The Appointed Helpers for the Work. 5-16.
3. The Congregation Assembled. 17-19.
4. The Twelve Tribes Numbered. 20-46.
5. The Levites Separated unto the Tabernacle Service. 47-54.

It was exactly one month after the erection of the tabernacle that the Lord gave the commandment to Moses to number the people. This is seen by comparing the first verse of Numbers with Exodus *xl:17*. It must not be overlooked that there was a previous numbering of the people in connection with the atonement money. Then all who were twenty years and above, the same as in this census, were numbered. This took place nine months before, and the number of men twenty years and over was 603,550. The same number is given in this first chapter. See Exodus *xxxviii:25-26* and Numb. *i:46*.

The numbering was "after their families by the house of their fathers." And those to be numbered were "all from twenty years old and upward, all that are able to go forth to war in Israel." They had to declare their 'pedigrees after their families, and only those who could do that had a place in this mustering and could be warriors. This showing of their pedigree was necessary on account of the mixed multitude which had joined themselves to the people of God. "And a mixed multitude went up also with them" (Exod. *xii:38*). This mixed multitude that was among them fell a lusting (Numb. *xi:4*). Therefore only those who could show by their pedigree their rightful place among the people

of God were mustered and could go to war. Our pedigree, which gives us a place among the people of God, is the new birth, by which we become children of God. And our calling is to a spiritual warfare, not with flesh and blood, but against the devil and his wiles and the wicked spirits (Ephes. vi:11-12).

The significance of the statement "all that are able to go forth to war in Israel" must not be overlooked. God wanted His people to go forward and reach in a few days the land of promise, enter in and conquer that land. How this plan was frustrated by their unbelief, and the men of twenty years and over died in the wilderness, without seeing the land is the sad history of this book.

Moses and Aaron were called to be the leaders in numbering the people by their armies. As we saw in Exodus, both Moses and Aaron are typical of Christ. He knoweth His people and His watchful eye rests upon each. With Moses and Aaron were associated the princes of the tribes mentioned in verses 5-16. The names of these princes are of deep interest when we translate them into English. The prince of Reuben is Elizur—"My God is a rock." The Prince of Simeon, Shelumiel—"At peace with God." The Prince of Judah, Nahshon—"A diviner." Then comes Nathaniel—"the gift of God." The Prince of Issachar, Zebulun, is represented by Eliab, "My God is Father." Joseph has his double portion and Ephraim has Elishama—"My God hath heard." Manasseh's Prince is Gamaliel—"My God is a rewarder." Benjamin has Abidan—"My father is judge." The Prince of Dan is Ahiezer—"Brother of help." Asher has Pagiel—"Event of God." Gad's Prince is Eliasaph—"God addeth," and Naphtali is represented by Ahira—"Brother is evil." Nearly all these names are an encouragement to faith. These helpers in forming the mighty army speak by their names of the victory and blessing in store for His people if they go forward in faith.*

The different tribes, except Levi, were then numbered.

*The deeper lessons connected with it are pointed out in an excellent manner in the Numerical Bible.

We give a table which gives the result of this numbering and also the second numbering thirty-eight years later. The comparison is interesting:

	First Numbering Ch. I.	Second Numbering Ch. XXVI.	
Reuben.....	46,500	43,730	2,770 <i>decr.</i>
Simeon.....	59,300	22,200	37,100 <i>decr.</i>
Gad.....	45,650	40,500	5,150 <i>decr.</i>
Judah.....	74,600	76,500	1,900 <i>incr.</i>
Issachar.....	54,400	64,300	9,900 <i>incr.</i>
Zebulun.....	57,400	60,500	3,100 <i>incr.</i>
Manasseh.....	32,200	52,700	20,500 <i>incr.</i>
Ephraim.....	40,500	32,500	8,000 <i>decr.</i>
Benjamin.....	35,400	45,600	10,200 <i>incr.</i>
Dan.....	62,700	64,400	1,700 <i>incr.</i>
Asher.....	41,500	53,400	11,900 <i>incr.</i>
Naphtali.....	53,400	45,400	8,000 <i>decr.</i>
Total.....	603,550	691,730	1,820 <i>decr.</i>

The tribe of Levi is not included. The end of this chapter gives the reason. They were not to be among the warriors, but appointed over the tabernacle of testimony, over all the vessels, and what belonged to it. They were to bear it and their place was round about the tabernacle. Their service, divinely appointed and the beautiful lessons connected with it, we shall follow more fully in our annotations of the third and fourth chapters.

2. The Camp Put in Order.

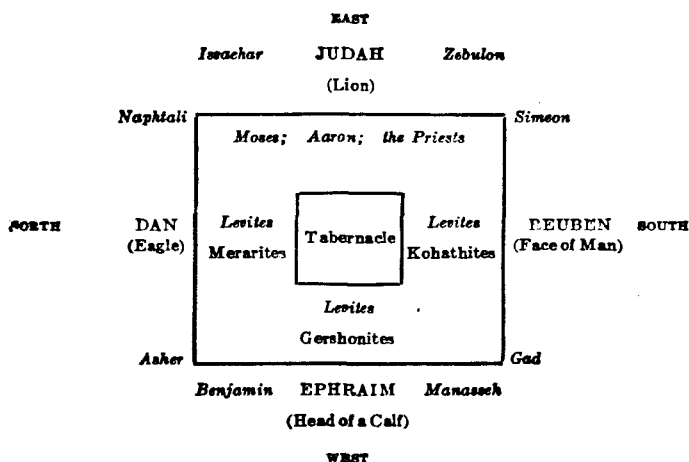
CHAPTER II.

1. The Command. 1-2.
2. The East-side: Judah, Issachar and Zebulun. 3-9.
3. The South-side: Reuben, Simeon and Gad. 10-16.
4. The Position of the Levites. 17.
5. The West-side: Ephraim, Manasseh and Benjamin. 18-24.
6. The North-side: Dan, Asher and Naphtali. 25-34.

The camp is now divinely arranged and put in order. Nothing was left to themselves. Jehovah spoke and gave the instructions, how every man of the children of Israel

was to pitch by his own standard, with the ensign of their father's house over against, round about the tabernacle. The tabernacle where Jehovah dwelt was in the midst. Around this center the tribes were grouped in four camps, an east side, a south side, west side and north side, three tribes on each side. Rabbinical tradition adds many interesting details which may be true. According to this tradition each had its own standard with the crests of its ancestors. On the east, above the tent of Nahshon, there shone a standard of green, because it was on an emerald (the green stone) that the name of Judah was engraved upon the breastplate of the high priest. Upon this standard was a lion, according to the words of Jacob, "Judah is a lion's whelp." Towards the south, above the tent of Elizur, the son of Reuben, there floated a red standard, the color of the Sardius, the stone upon which Reuben's name was written. Upon his standard was a human head, because Reuben was the head of the family. And Reuben means, as we saw in Exodus, "Behold a son," typical of Him who became the Son of man. On the west, above the tent of Elishama, the son of Ephraim, there was a golden flag on which was the head of a calf, because it was through the vision of the calves or oxen that Joseph had predicted and provided for the famine in Egypt; and hence Moses, when blessing the tribe of Joseph (Deut. xxxiii:17) said, "his glory is that of the first-born of a bull." Towards the north, above the tent of Ahiezer, the son of Dan, there floated a motley standard of red and white, like the Jasper, in which the name of Dan was engraven upon the breastplate. In his standard was an eagle, the great foe of serpents, because Jacob had compared Dan to a serpent; but Ahiezer had substituted the eagle, the destroyer of serpents, as he shrank from carrying an adder upon his flag. This, we remind our readers, is Jewish tradition, and very interesting.

A little diagram will bring the camp more vividly before us.



The Lord, we repeat, arranged the camp, with Judah facing towards the sunrise; this indicates the promised goal and also reminds us of the rising of the Sun of Righteousness, the coming of the Lord, when the wanderings of His people will end. And Jehovah was in the midst of His people to guide and protect them, to supply their needs. He is still the same. His New Testament people are also put in order by Him, and He is in the midst. However, there are not different standards around which His people gather, but there is only One, which is Christ. We do not think it profitable to enter into some of the rationalistic objections made in connection with this camp and its enormous number of occupants. They say, among other things, that such a mass of people could not possibly have lived for any length of time in the peninsula of Sinai, inasmuch as the natural produce of the desert could not have sustained them. But they forget that the book of Numbers does not say they lived upon what the desert yielded, but that they were miraculously sustained. These objections, whether they come from a vile French infidel or a cultured, higher critic, are the offspring of an unbelieving heart.

3. The Levites and their Ministrations.

CHAPTER III.

1. The Generations of the Priests. 1-4.
2. The Tribe of Levi and their Ministry. 5-10.
3. The Levites substituted for all the First-born. 11-13.
4. The Numbering of the Levites Ordered. 14-20.
5. Gershon. 21-26.
6. Kohath. 27-32.
7. Merari. 33-37.
8. Moses, Aaron and Aaron's Sons. 38.
9. The Numbering Completed. 39.
10. The Separation of the Levites in Place of the First-Born. 40-51.

The supremacy of the tribe of Levi shows the sovereignty of God. Divine Grace is fully revealed in the selection of this tribe. This tribe could not be chosen on account of a meritorious character. We read in Jacob's prophecy words concerning Simeon and Levi which reveal their sin. "O my soul, come thou not in their secret; unto their assembly, mine honor, be not thou united, for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel" (Genesis xlix:6-7). Yet out of this tribe Jehovah took Moses for the leader of His people, Aaron and his sons for priests, and the whole tribe instead of all the first-born for the special ministry. This is a most blessed illustration of sovereign grace. They were brought into this wonderful place of blessing and privilege by Grace. In the eighth chapter we read of the cleansing of the Levites (chapter viii:5-7).

The difference between the ministry of the Priests and the Levites must be noted. The book of Leviticus acquainted us with the work of Aaron and his sons, but it had nothing to say about the ministry entrusted to the Levites. The Priests had given to them the ministry of the Sanctuary, where they acted as worshippers and intercessors. The work of the Levites as given in this chapter, and that which follows, was of a more outward nature. They had to guard the tabernacle, to attend to its erection and taking down, to

bear the different parts, all of which was ordered in all its details by Jehovah.

Levi means "joined." The Grace of God had joined them to the Lord and His ministry. Christian believers are joined to the Lord and are both Priests and Levites, possessing priesthood and ministry. Our priesthood consists in the ministry of the sanctuary, in worship and intercession. Our Levite ministry is many sided. It is given to us from the Lord to be exercised towards men. We bring spiritual sacrifices, the fruit of our lips, the sacrifice of praise unto God. The whole life of a Christian is to have the Levite character of ministry. "To me to live is Christ" is our service as the Levite lived for the tabernacle and its service. All Christian believers are priests and all have a ministry.

The generations of Aaron and Moses are mentioned first in this chapter. While elsewhere we read of Moses and Aaron, Aaron's name here stands first. His name is put first because he typifies Christ as Priest, upon whose intercession all depends. The Levites were then brought to Aaron to minister unto him and keep his charge. Jehovah claims them for His own instead of all the first-born. "Therefore the Levites shall be mine." "Mine shall they be, I am Jehovah." The first-born were sanctified unto the Lord because of deliverance. They knew therefore that they were sanctified unto Jehovah and owned by Him. And this is our blessed knowledge in Christ. We are delivered, sanctified, belong to Him and to keep His charge, rendering the service into which He has called us. May our hearts be led into the enjoyment of all this.

The difference between the numbering of the tribe of Levi and the other tribes must be noted. In the previous chapter those were numbered who were twenty years and over, but the Levites were numbered "every male from a month old and upward." This difference was because they were in place of the first-born, which were at the tender age of weakness and helplessness either redeemed or given up (Chapter xviii:16).

The sons of Levi made prominent as the heads of eight families, are, Gershon, Kohath and Merari.

Gershon (exile) with his sons, Libni and Shimei, were 7,500 souls. Their place was on the west-side of the Tabernacle, over against Ephraim. (See Diagram in the previous chapter). They had charge of the tabernacle, the tent, the coverings and the hangings of the door of the tabernacle.

Kohath (assembly) with the Amramites, Izecharites, Hebronites and Uzzielites, were 8,600 souls. Their place was on the south-side and they had charge of the ark, the table, the candlestick, the altars, the hanging and all the service thereof.

Merari (bitter) with the family of Mahlites and Mushites were 6,200 souls and their place was on the north-side, over against Dan. Their service consisted in handling the boards of the tabernacle, pillars, sockets, pins and cords. Each had his specific work given. There could be no misunderstanding about it. How strange it would have been if these 22,000 Levites had formed committees and sub-committees to divide the work and direct in it! All this would have brought in disorder. All they needed to do was to do the work into which the Lord had called them. All the instructions were given; obedience to these instructions, and faithfulness in the discharge of it were the essential things. The same is true in connection with the church. Every member in the body of Christ has a service to render. Each member is put into place by the Lord Himself and He gives to each the service, as He gave to these sons of Levi and their families their specific work in and around the tabernacle. "Now there are diversities of gifts, but the same Spirit. And there are differences of ministries, but the same Lord. And there are diversities of operations, but it is the same God, that worketh all things in all" (1 Cor. xii:4-6). How little this truth is recognized! Much of what is called "Christian service" is service in self-will and therefore lacks power and blessing. As these Levites knew their work, because the Lord had

spoken and called them into it, so every member of the body of Christ is to know his calling and his service.

"We, as Christians, are very apt to jostle one another—indeed, we are sure to do so if we do not each one pursue his own divinely appointed line of work. We say "*divinely* appointed," and would press the word; we have no right to choose our own work. If the Lord has made one man an evangelist, another a teacher, another a pastor, and another an exhorter, how is the work to go on? Surely, it is not by the evangelist trying to teach, and the teacher to exhort, or one who is not fitted for either trying to do both. No; it is by each one exercising his own divinely imparted gift. No doubt, it may please the Lord to endow one individual with a variety of gifts; but this does not, in the smallest degree, touch the principle on which we are dwelling, which is simply this, every one of us is responsible to know his own special line and pursue it. If this be lost sight of, we shall get into hopeless confusion. God has His quarry-men, His stone-squarers, and His masons. The work progresses by each man attending diligently to his own work. If all were quarry-men, where were the stone-squarers? if all were stone-squarers, where were the masons? The greatest possible damage is done to the cause of Christ, and to God's work in the world, by one man aiming at another's line of things, or seeking to imitate another's gift. It is a grievous mistake, against which we would solemnly warn the reader. Nothing can be more senseless. God never repeats Himself. There are not two faces alike, not two leaves in the forest alike, not two blades of grass alike. Why, then, should any one aim at another's line of work, or affect to possess another's gift? Let each one be satisfied to be just what his Master has made him. This is the secret of real peace and progress."*

Worship holds the first and highest place. This is for us His people most clearly stated in the New Testament. Devotion to the Lord Jesus Christ in our life is the highest

*C. K. McIntosh on Numbers.

form of service and all other service must flow, and will flow, from faithfulness to the Person of our Lord.

Gershon and his sons had charge of the coverings and the fine linen. Gershon means exile, a stranger. The fine linen is typical of righteousness. The coverings, hangings which divided off and separated the different parts of the tabernacle, must have the meaning of separation. His service points us to the fact that we are separated ones and strangers in the world. This separation must be witnessed to by practical righteousness.

Merari had charge with his sons of the boards, the sockets, pins and cords. These held the building together. We stated in the annotations of Exodus (Chapter xxvi) that Christ and His people are typified in the boards of shittim wood, resting in the sockets of silver. The framework of the tabernacle, with the bars of shittim wood uniting the boards, is a type of that building of which we read in Ephesians, "a building fitly framed together," the church. The work of Merari suggests the thought of union.

It is interesting to compare this wilderness service as outlined above with the exhortation in Ephes. iv:1-3. Knowing God's calling, in possession of God's highest and best, as revealed in that Epistle, passing through the wilderness, we are to walk worthy of that calling.

1. In all lowliness and meekness. Manifesting Christ.—Kohath-service.

2. With longsuffering, etc. Practical righteousness.—Gershon-service.

3. Keeping the Unity of the Spirit. United in the one body.—Merari-service.

And if we walk thus we shall make known the excellencies of Him, who hath called us from darkness to His marvellous light and exercise in obedience the special gift He has given to us as members of His body.

The numbering then proceeded. The number of those fit for service was 8,580.

Kohathites.....	{ Able men, 2,750 Unable, 5,850	
Total.....		8,600
Gershonites.....	{ Able men, 2,630 Unable, 4,870	
Total.....		7,500
Merarites.....	{ Able men, 3,200 Unable, 3,000	
Total.....		6,200
Total.....		22,300

But how many among God's people are unfit for service, being out of conscious fellowship with God and conformed to this present evil age! May it please the Spirit of God to awaken such to see anew their calling and their blessed privileges as priests and Levites unto God.

But while it is impossible to restore the house, that is the professing Church, so sadly divided and broken in pieces, it is not impossible for the individual believer to live and serve according to the divine ideal.

In verse 38 we find the place given where Moses, Aaron and the priests were to encamp. It was before the tabernacle, that is, on the east side. The number of the Levites is given as 22,000. If we add the number of the Gershonites, Kohathites and Merarites, 7,500-8,600 and 6,200, we get 22,300. Here is a difficulty which seems to remain unsolved. The total number in verse 39 must be correct, for in verse 46 we read that the number of the first-born exceeded the total number of the Levites by 273.

CHAPTER IV.

The Service of the Levites and their Numbering.

1. The Children of Kohath; their Service. 1-20.
2. The Sons of Gershon; their Service. 21-28.
3. The Sons of Merari; their Service. 29-33.
4. Their Numbering for Service. 34-49.

This chapter enters more fully into the service of the

Levites. They are mustered for service "from thirty years old and upward even unto fifty years old." As we saw in the previous chapter, their service was to carry the holy things of Jehovah through the wilderness. The wilderness is for us the type of the world through which we pass, and our business as Christians is to manifest Christ. We must guard the holy things of our faith as jealously as the Levites guarded the tabernacle and its sacred contents, and this must be done by us with the testimony of our lips and the testimony of our lives. The service of the Kohathites, Gershonites and Merarites is full of blessed instructions for us, at which we can but briefly hint. In the previous chapter Gershon stands first, as he is the first-born. Here the first-born has to take a secondary place and Kohath is put first. The lesson is that the divine appointment for service is not the matter of natural relation and endowment, but of Grace. The sons of Kohath had to carry the most holy things. All of them typify Christ in His humanity as our Redeemer and Lord. This stands first. It is occupation with Christ, and therefore fellowship with God.

4. The Sanctification of the Camp and the Nazarite.

CHAPTER V.

1. Concerning the Leper, the Issue and Defilement of the Dead. 1-4.
2. Concerning Restitution. 5-10.
3. Concerning the Wife suspected of Adultery. 11-31.

So far we had the outward arrangement of the camp. This chapter tells us that the camp had to be holy and therefore must be cleansed from that which defiles. Divine directions are given concerning the unclean person, the restitution of anything unjustly taken and what is to be done with a wife suspected of adultery. Leprosy could not be tolerated in the camp in the midst whereof Jehovah dwelt. The persons who had an issue and had come in touch with the dead, as well as the leper, both male and female, were to be put without the camp. This command

was at once obeyed. "And the children of Israel did so, and put them out without the camp." The typical meaning of leprosy we learned from Leviticus as well as the meaning of the issue. Sin is typified thereby as manifested in and through one who belongs to the people of God. While here we have the divine command to put the unclean person out of the camp, we have the equally divinely given command in the New Testament: "Put away from among yourselves that wicked person" (1 Cor. v:13). The principle is the same whether in the camp of Israel or in the Church of the Lord Jesus Christ. To touch the dead also defiled. If it was a dead person, the one who touched the same was considered unclean for seven days (Num. xix:11); if a man touched a dead animal it rendered him unclean till the evening (Levit. xi:27, 39, 40). To purify such who had become defiled in this manner, the ordinance of the red heifer was given. In no other portion of the Law is made so much of this form of defilement as in Numbers. This is in keeping with the character of the book. Israel passing through the wilderness came face to face with death on all sides. Spiritually the application is not hard to make. The world through which God's children pass is the enemy of God, alienated from Him and lying in the wicked one. Death is stamped upon it and the world is under condemnation. By the cross of Christ we are crucified to the world and the world is crucified unto us. The Word of God therefore exhorts us not to be conformed to this world (Rom. xii:2). We are not to love the world nor the things in the world (1 John ii:15-17). James tells us that whosoever will be a friend of the world is the enemy of God (James iv:4). Against defilement with the world in its different phases the child of God must constantly be on his guard. The camp must be holy, because Jehovah is in the midst. All what defiles belongs outside.

The wrong committed in the camp (verses 5-10) must be confessed, restitution be made, and, according to the law of the trespass-offering, the fifth part must be added to it. Unconfessed sin could not be tolerated in the camp where Jehovah dwells. And the same principle we find in the New

Testament. "The Grace of God, which has brought in unlimited forgiveness, would be rather a calamity if it did not enforce confession. Can one conceive a thing more dreadful morally than a real weakening of the sense of sin in those brought nigh to God? It may seem so where there is only a superficial acquaintance with God. Where the truth hath been hastily gathered and learned on the surface it is quite possible to pervert the Gospel to an enfeebling of the immutable principles of God, ignoring His detestation of sin, and our own necessary abhorrence of it as born of God. Whatever produces such an effect is the deepest wrong to Him and the greatest loss to us. This is guarded against here."*

In the next paragraph concerning the wife suspected of adultery, no positive defilement or sin is in view, only the suspicion of it. A careful reading of the passage is suggested. The offering of jealousy is described in detail, but the brief character of our annotations forbids a closer examination. We can only point out that the offering consisted not of fine flour as in the meal-offering, but of barley meal, which was coarser. No leaven was mixed with it, for that would have implied before the test, the guilt of the accused woman. Nor was oil and frankincense put on the offering, no joy and worship could be connected with this offering of jealousy. Then the priest took holy water in an earthen vessel and the dust of the tabernacle floor and put it into the water. This also has a symbolical meaning. The water stands for the Word, and the dust typifies death and the curse. It was a most solemn ceremony of a searching nature. The innocent one had nothing to fear; the drinking of the bitter water that causeth the curse but resulted for her in vindication. The guilty one was found out by Jehovah and the curse rested upon her. This ordinance is also applicable to Israel as the unfaithful wife of Jehovah.

*Lectures on the Pentateuch. W. Kelly

CHAPTER VI.

The Nazarite.

1. The Vow of a Nazarite. 1-8.
2. The Defilement of the Nazarite. 9-12.
3. The Law of the Nazarite. 15-21.
4. The Blessing of Aaron and his Sons. 22-27.

The word Nazarite means, one who is separated. The vow of the Nazarite meant separation *unto* Jehovah and separation in three things. 1. Separation from wine and strong drink, vinegar of wine, vinegar of strong drink, liquor of grapes, moist or dried grapes, from all that is made of the wine-tree, from the kernels even unto the husks. 2. His hair was to grow long and no razor was to come upon his head. 3. He was to be separated from the dead. This Nazarite vow was only for a certain period of time and not permanent. When it ended he shaved his head and drank wine.

This entire chapter concerning the Nazarite is of intense interest for it contains many helpful and most blessed lessons for us. It is needless to say that no more vows like the vow of the Nazarite can be made in the literal sense of the word, just as there is no longer a special class of priests among God's people. A Nazarite was a separate one, a Saint, and such are we in Christ Jesus. But while the Grace of God has constituted us Saints, the practical living out of our Nazariteship remains with us. It must be the matter of the willing heart, the heart, which, in devotion to the Lord, yields itself to Him. The wine, strong drink and all which comes from the vine stands for earthly joys, for pleasures, for that which is pleasing to the old nature. The wine and strong drink stand typically for the intoxicating pleasures which this poor, lost world indulges in and which the god of this age so often uses to dull the heart and the spirituality of the Saints. But there are other things mentioned, which in themselves are harmless, like the moist grapes and dried grapes. These represent also earthly joys of a harmless character, but which can-

not give to the believer the joy in the Lord which His heart craves. Christ is to be our all in all, the Saint does not need anything whatever of earthly joys to sustain him. Christ is sufficient. Asaph reveals the true Nazarite-Spirit, when He said, "Whom have I in heaven but Thee? and there is none on earth that I desire beside Thee" (Ps. lxxiii:25). Paul in writing to the Philippians gives the expression of a Nazarite: "For me to live is Christ." "And furthermore, I consider all things but loss for the sake of the surpassing knowledge of Christ Jesus, my Lord; for whom I suffered the loss of all things, and count them but dung, that I may win Christ" (Phil. iii:8).

"Legality this is not. Legality is the spirit of self-righteousness, or of slavish dread, never of love, or desire after Christ, or of expectation from Him, such as that of which we have been speaking. Carry these ever so far, they can never land you in that in the direction of which they do not even point, but away from it. He who speaks of himself as doing but one thing was neither a legalist nor an extremist. He was simply a man into whose heart, forever filling it, the glory of Christ had shined.

"Let us not confound this, however, with the spirit of asceticism that has peopled monasteries with men fleeing vainly from the world, or scattered through the desert the abodes of the recluse. Nor let us imagine as involved in it any 'death to nature,' in which what God has made or instituted is branded as if it were unclean. It is striking that just in these two epistles in which Christian position is most emphasized (Ephesians and Colossians) the duties of earthly relationships are most largely dwelt upon. The lilies of the field could be seen by Him who as Son of Man was here on earth for us arrayed in glory beyond all Solomon's. His hands indeed had made them, and if not a sparrow fell to the ground without His Father, He could say, 'I and My Father are one.' Still as ever is it true that the Lord's works are manifold, and in wisdom has He made them all: the earth is full of His riches; yea, and His works are sought out of all them that have pleasure therein.

"But the Christian Nazarite is *Christ's*: therefore in his pleasures, in his business, in his duties, Christ is before him, with him, over him. He has fellowship with the Father and the Son, and there is nothing for him outside this. Here is the principle which makes him of necessity a stranger to what *they* find pleasure in, who find none in Him. The world's 'vine of wine,' as a whole, he is separate from."*

The long hair of the Nazarite is not difficult to interpret. 1 Cor. xi:1-15 gives the key. "If a man have long hair, it is a shame unto him. But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." The long hair of the woman testifies of the authority under which she is put. The long hair of the Nazarite therefore showed that he had humbled himself, made of himself no repudiation. He took the place of dependence and loneliness. He gave up his rights and became nothing. And this is the place of blessing and power. The Christian Nazarite in his practical separation to the Lord, loves the low place and delights to follow after Him, who emptied Himself and stooped so low. The separation from the dead has the same meaning as in the previous chapter. May it please God to give the writer and every reader of these lines a deeper longing to live as a true Nazarite, separated unto the Lord.

The Nazarite vow ended. Our separation is only as long as we are in the wilderness. The time came when the Nazarite, having fulfilled his vow, drank wine. A time of joy is coming for the Saints of God, when His words shall be fulfilled. "I will not drink henceforth of this fruit of the wine until that day when I drink it new with you in My Father's Kingdom" (Matt. xxvi:29). Then in His presence, delivered completely from sin and an evil world, we shall have joy unending, and instead of the place of lowliness we shall be exalted and share His throne with Him. Oh! for a thousand lives to devote to the Lord Jesus Christ!

*F. W. Grant in Numerical Bible.

The blessing with which this chapter ends gives a precious revelation of the triune God. Three times the Name of Jehovah was put upon the children of Israel; the Father-God, who keeps; Jehovah the Son, who is gracious; Jehovah the Holy Spirit, who gives peace. And there are certain people who deny the triune God and claim that no such doctrine is found in the Bible! How great will be the blessing, when He comes the second time to bless His people and all creation!

5. The Offerings of the Princes.

CHAPTER VII.

1. The Princes Present their Offerings. 1-3.
2. The Command concerning these Offerings and the Levites. 4-11.
3. The Twelve Princes and what they Offered. 12-88.
4. Moses hears the Voice from the Mercy-Seat. 89.

This is the longest chapter in Numbers. The princes of Israel appear to bring their free-will offerings in six covered wagons drawn each by two oxen. No command had been given. With a willing heart they devoted of their possessions to the service of the sanctuary. The Lord accepting the offerings gave directions that the Gershonites and Merarites were to receive the wagons and the oxen for their service. The sons of Gershon received two wagons and four oxen and the sons of Merari four wagons and eight oxen. The gift was according to the service into which Jehovah had called them. The Merarites had to take care of the heavy boards and the Lord provided the means to carry the burden and render the service. For all service into which He calls His people, He also provides the strength and the means for the service. The sons of Kohath received nothing. They needed no wagons and oxen; their service was to carry the precious things upon their shoulders.

The critics of the Word of God have found fault with the lengthy statements and repetitions concerning the twelve princes and their offerings. If these critics had penned this chapter, they would have given these offerings in a verse

or two. But what unbelief belittles and rejects, is precious to faith. The details of the offerings and repetitions are written by the Holy Spirit, that we may know that Jehovah takes notice of the devotion and sacrifice of His people. He keeps a record of it all. The same eye, which followed the princes as they approached the tabernacle with their wagons, saw the two mites, which the poor widow deposited into the treasury; the same eye sees us. He will not forget the least service rendered unto Him.

All the twelve are called princes, except Nahshon of Judah. He, as the leader, the representative of Judah, must be the type of the Lord Jesus Christ, and He is more than a prince. We give a bird's eye view of the persons named and their gifts.

1. Judah: <i>Nahshon</i> , v. 12.	12 Silver Chargers, each 130 shekels.
2. Issachar: <i>Nethaniel</i> , v. 18.	12 Silver Bowls, " 70 "
3. Zebulun: <i>Eliab</i> , v. 24.	12 Gold Spoons, " 10 "
4. Reuben: <i>Elizur</i> , v. 30.	Total Shekels of Silver, 2400
5. Simeon: <i>Shelumiel</i> v. 36.	" " of Gold, 120
6. Gad: <i>Eliasaph</i> , v. 42.	Of beasts for sacrifice:
7. Ephraim: <i>Elishama</i> , v. 48.	Bullocks,..... 12
8. Manasseh: <i>Gamaliel</i> , v. 54.	Rams..... 12
9. Benjamin: <i>Abidan</i> , v. 60.	Lambs..... 12
10. Dan: <i>Ahiezzer</i> , v. 66.	Goats..... 24
11. Asher: <i>Pagiel</i> , v. 72.	Rams..... 60
12. Naphtali: <i>Ahira</i> , v. 78.	He-Goats..... 60
	Lambs..... 60
	Total..... 240

Jehovah expressed His approval and His joy, after the offerings had been presented, by speaking to Moses in an audible voice, from between the Cherubim. The promise given in Exodus xxv:21, 22 was fulfilled.

6. The Consecration of the Levites.

CHAPTER VIII.

1. The Lighting of the Candlestick. 1-4.
2. The Consecration of the Levites. 5-22.
3. The Charge to the Levites Repeated. 23-26.

The candlestick is the type of Christ as in the sanctuary, that is, Christ in Glory. The lighting of the seven lamps introduced in the beginning of the wilderness book is of blessed meaning. The seven lamps were to illuminate the candlestick of beaten gold, throw their light upon the candlestick so that the gold and beautiful workmanship might be seen. The oil in the seven lamps represents the Holy Spirit. Spiritually applied we have the picture here of the Spirit of God shedding light upon Christ. For this He is given to His people, to glorify Christ. And this is the great need of the people of God in their journey through the wilderness. The eyes of the pilgrim and stranger, the passenger passing through the wilderness, must be fixed upon Christ in glory.

The consecration of the Levites consisted in sprinkling with water, shaving the whole body, washing of their clothes. They had to stand before the tabernacle of the congregation and the whole assembly of the children of Israel was gathered together. The children of Israel had to put their hands upon the Levites. The whole congregation became thus identified with the service of the Levites. The Levites represented the entire congregation of Israel and served in their behalf. The sprinkling with water in their consecration stands typically for the purification from sins. This they could not do for themselves, another had to do it. But the sharp razor they were able to take to remove from their bodies all the hair, which stands for that which belongs to the flesh, the old nature. They had also to wash their clothes, which typically signifies the water (the Word) applied to our habits and to our ways. The lessons are many. He who would be a true Levite in service must constantly use the sharp knife of self-judgment to remove all what is of self.

Their period of service was fixed. It was uniform, from 25 to 50 years. It was a gracious provision that at 50 the Levite was permitted to retire from the harder work. There is no clash here with the statement of chapter iv. From 25 to 30 they could do the lighter work of the tabernacle, even as the Levites over 50 years were exempt from the harder tasks. The Lord still fixes the period in which His servants are to serve Him, as He also looks out for their comfort (John xxi:12, 18-19).

7. Passover. Jehovah with His People.

CHAPTER IX.

1. The Command to Keep the Passover. 1-3.
2. The Passover Kept. 4-5.
3. Provision in Case of Defilement. 6-14.
4. Jehovah with His People. 15-23.

Jehovah next commands His people to keep the feast of redemption, Passover. And they obeyed at once. The first Passover was held in Egypt, the second in the wilderness at Sinai, with their faces turned towards the land of promise, and it was next celebrated in the land of Canaan. This shows how essential the blood is for everything. The blood delivers out of Egypt, it keeps in the wilderness and brings into the land of promise. Here in the wilderness they looked back to redemption as it had been accomplished in Egypt, the sprinkled blood of the paschal lamb had delivered them, and they looked forward to the land towards which they journeyed. Jehovah, who had delivered them out of Egypt by blood, carried His people through the wilderness, supplying all their wants, and brought them in virtue of that redemption blood, the ever blessed type of the precious blood of the Lamb, into the land of Canaan. We have the Lord's table where we enjoy the feast of redemption, feeding on Himself and His great love. There we look back to the Cross where He died, and praise Him for our deliverance. There we look forward to the blessed goal "till He comes."

And we know that while on the way all our need shall be supplied, according to His riches in glory in Christ Jesus.

A gracious provision was made for the men who were defiled by the dead or were on a journey afar. They could keep the Passover a month later, in the second month on the fourteenth day. The men who were defiled made a confession of it. And Moses not knowing what to do about their case turned to the Lord for instruction, which was immediately given. The Grace of God met this need in a blessed way. There was time given for cleansing and for return from the journey and then a month later they could keep the Passover. None was to be shut out from the feast of redemption which God in His Grace had provided for His people. Confession and self-judgment are needed in keeping the Lord's Supper. If the wanderer but returns he finds a welcome at the table He has spread for His people. What Grace the Lord manifests towards His people! But how little Grace those who are the objects of His Love and Grace manifest towards each other! If one, however, did neglect the Passover wilfully, he was to be cut off from among his people. Such neglect showed that he had no heart for Jehovah and His redemption.

And the cloud was with His people. In that cloud Jehovah was present, He was with His people. They tarried and journeyed according to the command of the Lord. The cloud by day and the pillar of fire by night. "So it was always." He did not leave His dwelling place in the midst of the people. All their movements were ordered by the cloud, that is, by the Lord Himself.

That mighty camp of over 600,000 men of twenty years and over, the 22,000 Levites and the hundreds of thousands of women and children, were dependent on the cloud. They could make no plans of their own. They did not know where they would go the next day. When they camped they did not know for how long it would be; when they marched they were ignorant how long it would last. Their eyes had to be fixed every morning, every night and throughout the day upon the cloud. They had to look up. Daily

they were dependent upon Jehovah and upon the cloud for guidance.

And does He do anything less for His people living in the present age? Is the promise of guidance confined to Israel? Is it still His promise to His trusting child, "I will guide thee with mine eye"? Every Christian knows that he is under His care and under His guidance. If He guided Israel thus, how much more He will guide us who are, through Grace, members of His body, one Spirit with the Lord! How often we frustrate the manifestations of His power and His love by choosing our own path.

"Thus it was with Israel, and thus it should be with us. We are passing through a trackless desert—a moral wilderness. There is absolutely no way. We should not know how to walk, or where to go, were it not for that one most precious, most deep, most comprehensive sentence which fell from the lips of our blessed Lord, '*I am the way.*' Here is divine, infallible guidance. We are to follow Him. 'I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life' (John viii). This is living guidance. It is not acting according to the letter of certain rules and regulations; it is following a living Christ—walking as He walked, doing as He did, imitating His example in all things. This is Christian movement—Christian action. It is keeping the eye fixed upon Jesus, and having the features, traits and lineaments of His character imprinted on our new nature, and reflected back or reproduced in our daily life and ways.

"Now this will assuredly involve the surrender of our own will, our own plans, our own management, altogether. We must follow the cloud: we must wait *ever*, wait *only* upon God. We cannot say, We shall go here or there, do this or that, to-morrow, or next week. All our movements must be placed under the regulating power of that one commanding sentence (often, alas! lightly penned and uttered by us), '*If the Lord will.*' " *

*C. H. McIntosh.

8. The Trumpets of Silver.

CHAPTER X:1-10.

1. The Silver Trumpets. 1-2.
2. How they were to be Used. 3-10.

The silver trumpets were also given for guidance. They made known the mind of the Lord in an audible way. The cloud was seen. It stands for guidance by the eye. The silver trumpets were heard. When Israel was gathered together the trumpets were blown. "When ye blow an alarm, then the camps that lie on the east side shall go forward; when ye blow an alarm the second time then the camps that lie on the south side shall take their journey." They were used in time of war and the promise of victory and deliverance is connected with it. And in the days of gladness, in solemn days, in the beginning of the months, at the burnt offerings and peace offerings these trumpets were to be blown. And in the future there will be a use for the trumpet in connection with the gathering of Israel (Feast of Trumpets). Read Isaiah xxvii:12-13; Joel ii:1. Thus all was ordered for them by the Lord. The sound of the trumpets was to them the voice of God giving direction and a comforting assurance at the same time. They typify the Word of God. It must not be overlooked that the sons of Aaron, the priests, had to blow the trumpet. They were in holy communion with the Lord and made known His will to the people. As Israel was dependent on the sound of the trumpets, so are we dependent as His people on the testimony of His Word. His will is ascertained in priestly intimacy with Himself.

This ends the first part of this interesting book. It shows how Jehovah made all preparations and provisions for the wilderness journey of His people. He had them numbered, the camp was arranged and put in order, the service of the Levites appointed. The offerings were brought, the Levites consecrated, the Passover celebrated and the guidance by the cloud and silver trumpets given. All was ready for the journey.

II. THE JOURNEY STARTED. ISRAEL'S UNBELIEF, FAILURE AND PUNISHMENT. Chapters x:11-xxi.

1. The Departure and the First Failure.

CHAPTER X:11-36.

1. The Cloud Moves. 11-13.
2. The Standard of the Camp Judah. 14-17.
3. The Standard of the Camp of Reuben. 18-21.
4. The Standard of the Camp of Ephraim. 22-24.
5. The Standard of the Camp of Dan. 25-28.
6. The First Failure. 29-32.
7. The Cloud Leading. 33-36.

It was on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle and the signal was given for the camp to break up. The wilderness journey begins and we shall soon be face to face with the sad story of Israel's failure, a failure which is repeated in the history of Christendom. What a magnificent spectacle it must have been when the camp of Israel moved for the first time in its divinely arranged order! No pen can describe the scene. The cloud moved and advanced towards the wilderness of Paran. Judah with his flowing standard led by Nahshon comes first. Then the tabernacle was taken down and the sons of Gershon and Merari set forward carrying the different parts of the tabernacle. In the second chapter instruction was given that the tabernacle was to set forward with the camp of the Levites in the midst of the camp. Here the order is changed. We shall find later the reason for this. Then the other camps followed, all in perfect order with Dan the rear guard of all the camps. Was it possible that one not an eye-witness could have given such a remarkable and minute description of all this? Only the person who was actually there and saw it with his own eyes could have written this account. No compiler living a few hundred years later could have produced such a work.

How beautiful the order in the camp! What a contrast

with the disorder and confusion which followed so soon! And this has all been repeated in Christendom.

The incident between Moses and Hobab is significant. The first failure is recorded and it is on the side of Moses. He turned to his father-in-law, a man who knew the wilderness well, and said, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Criticism has pointed this out as one of the marks of imperfection in this book and calls it a contradiction. It is a contradiction, but not in the sense as infidelity takes it. It gives a perfect picture of what the human heart is, and therefore is a mark of the perfection of this record. Jehovah had offered Himself as the leader of His people. He was to be eyes for them. And Moses as the human leader of the host of Israel, knowing Jehovah and His promise, turns to a poor Midianite and expects guidance and directions of him! How true it is what one has said, "We find it hard to lean upon an unseen arm. A Hobab that we can see inspires us with more confidence than the living God whom we cannot see. We move on with comfort and satisfaction when we possess the countenance and help of some poor fellow-mortal, but we hesitate, falter and quail when called to move on in naked faith in God." Every Christian believer knows this tendency of the heart. Every failure begins with leaning on the arm of flesh and leaving out the Lord. And now we understand why the tabernacle was taken to the front and out of the place in the middle of the camps. Jehovah anticipated this failure and graciously, not in judgment, He acts towards His people. "The ark of the covenant of the Lord went before them in the three days journey to search out a resting place for them." They wanted to find a resting place through Hobab's guiding eye for the tabernacle and the camp, and now Jehovah in unspeakable condescension and marvellous patience proceeds to search out a resting place for His people. Thus while we fail, He never fails His people. "Oh! for faith to trust Him more."

2. At Taberah and Kibroth-Hattaavah.**CHAPTER XI.**

1. The First Complaint and the Punishment. 1.
2. The First Prayer and the Answer. 2-3.
3. The Manna Rejected. 4-9.
4. Moses' Complaint and Request. 10-15.
5. The Institution of the Seventy Elders. 16-30.
6. The Quails Given and the Wrath of Jehovah. 31-35.

They were now facing the land which was only a short distance away. The ark had sought out a resting place for them. Jehovah had graciously made all provision for their need and comfort. If enemies came victory was on their side, for with the setting forward of the ark Moses said, "Arise Jehovah and let thine enemies be scattered; and let them that hate thee flee before thee." No hardships whatever they had encountered. What else was necessary but to trust Jehovah, praise His Name and possess the land which He had promised to them. Instead of acting thus they complained. It is the first complaint after the camp had been set in order. Their murmuring must have been on account of the journey, which after the long repose at Sinai seemed hard to them. It shows what man is with an evil, stubborn heart. Failure is stamped on man's history everywhere. It can be traced throughout the Word of God. Every age has this mark. Judgment fell as the result of this murmuring upon those in the uttermost parts of the camp. Most likely those who complained fell behind and expressed a desire not to go forward. Among these the fire burned; no record, however, is given of this first judgment. It must have been tempered with mercy, And the people did not turn to Jehovah in this hour of punishment, but cried to Moses. When he prayed the fire was quenched and the name of the place was called Taberah, which means "burning."

Alas! they did not profit by the chastening. The second murmuring is more pronounced and more definite. The mixed multitude were a large number who had joined the

exodus. They did not know the reality of redemption as Israel did, because they were Egyptians, most likely the so-called "Fellahs." This multitude fell a lusting and infected the children of Israel. They wept and spoke lightly of the bread from heaven. Such a mixed multitude without the knowledge of redemption is found in the professing church. They have crept in unawares and have been and still are a fearful detriment to the people of God. No unregenerated person has a place in the church of God. They cannot eat and enjoy the manna God has given, but constantly lust after the food of Egypt.* In connection with the despised manna we find a description of that God-given food. It is, as we learned from Exodus, the type of Christ, the food God has given to His people. And how often that food is neglected and Egypt's food preferred to the Word of God!

Moses' complaint follows. He seems discouraged and downcast as he looks over the vast camp and sees everybody weeping. It was failure in Moses also, who did not fully trust Jehovah that He could take care of His people and endow him, the leader of His people, with His own strength. The Lord met His weak and discouraged servant and told him to call the elders, seventy of them, and the Spirit, who was upon Moses, was to be put upon them. They were to share the burden with him. But while this delivered him from some of the care it also lost him dignity. Again Moses addressed Jehovah and expressed doubt about the feeding of the six hundred thousand footmen. "Shall the flocks and the herds be slain for them to suffice them? or shall all the fish in the sea be gathered together for them to suffice them?" And the Lord rebuked him. The elders who received the Spirit prophesied and did not cease. What they prophesied is not revealed in the record. They uttered the words of God, exhorting the people in their increasing departure from Jehovah. Prophecy is always put into the foreground in the days of failure and apostasy. Here we also learn that prophecy is a gift. While Moses failed, Joshua also made a failure in

*Compare Numb. xi:4 with Deut. viii:8. Egypt's food consisted in six things. Seven things are mentioned as food in the land.

being envious because Eldad and Medad prophesied in the camp. He was jealous not for Jehovah, but for Moses. "And Moses said unto him, enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them." This wish of Moses' is realized in the church, for all His believing people now have the gift of the Spirit. And the remnant of God's earthly people will yet be prophets upon whom the Spirit of God is poured out. This will be accomplished in the future when the Lord has come.

The end of the chapter shows Jehovah's bountiful provision in sending the flesh they had desired. But the wrath of the Lord was kindled against them, and while they were eating a great plague broke out. There was no repentance. Greedily they fell upon what God had provided. It was only to satisfy their lust; the giver they did not see behind the gift. The rebellious, stubborn heart, unrepenting, was there, making use for their own destruction what the Lord had given. Hence the severe judgment. The quails typify Christ. Professing Christendom speaks of Christ, but there is no repentance, no self-judgment, only the form of godliness, but the power is denied. The judgment of God must rest upon such. Kibroth-Hattaavah means "graves of lust."

3. The Rebellion of Miriam and Aaron.

CHAPTER XII.

1. Miriam and Aaron speak against Moses. 1-3.
2. The Interference of the Lord. 4-9.
3. Miriam Leprous. 10.
4. Aaron's Confession and Intercession. 11-12.
5. Moses' Prayer and Miriam's Restoration. 13-16.

Open rebellion against Moses by his own brother and sister is the next step in the story of failure. Envy was at the bottom of it. The words Miriam and Aaron spoke reveal that they aimed at Moses' position. Miriam was a prophetess (Ex. xv:20). Aaron had the dignity of the priesthood. Pride, the crime of the devil (1 Tim. iii:6), lead them to speak against

their own brother. Miriam was the leader in this rebellion, for her name stands first and the judgment falls upon her. She may have been moved to jealousy by the elders having received the Spirit and exercising the gift of prophecy among the people. And Aaron reveals the weakness of the flesh. It is the second time he failed in this manner. He could not resist the clamoring of the people when they demanded the golden calf and here he cannot resist his sister, who became the willing instrument of Satan, like the first woman (1 Tim. ii:14). Moses had a Cushite woman for wife. This typifies the great truth of the union of Christ and the church, that Gentiles were to be joint-heirs and joint-members of the same body.* But it seems that the Cushite wife of Moses was only a subterfuge and an attempt to reflect upon the moral character of the man of God, whose position they envied.

"And the Lord heard it." Magnificent words these! and the Lord also said, "Wherefore then were ye not afraid to speak against my servant Moses?" It is a serious thing to speak against any servant of God. The Lord will always guard those who serve Him and vindicate their character. Moses did not take the case in his own hands. He did not answer back. His gracious character stands out in majestic greatness. How hard it is for a man who holds a high and honored position to bear any attack in silence and not to open his mouth! Moses kept silent, for he was very meek above all the men which were upon the face of the earth. In this he is a blessed type of Him who was meek and lowly; who reviled not when He was reviled, who opened not His mouth.

But did Moses really write the third verse? And if he did, does this not prove that he spoke well of himself? Some claim that this is an addition to the text. "The self-praise

*If this thought is followed out in its dispensational meaning, it becomes very interesting. The natural relations objected to this union, as the Jews were moved with jealousy when the Gospel was preached to the Gentiles and the Gentiles believed. The book of Acts bears abundant testimony to this fact. We must leave it to our readers to study this type more fully.

on the part of Moses which many have discovered in this description of his character, and on account of which some even of the earlier expositors regarded this verse as a later gloss, whilst more recent critics have used it as an argument against the Mosaic authorship of the Pentateuch, is not an expression of vain self-display, or a glorification of his own gifts and excellences which he prided himself upon possessing above all others. It is simply a statement which was indispensable to a full and correct interpretation of all the circumstances and which was made quite objectively with reference to the character which Moses had not given to himself, but had acquired through the Grace of God.*" This fully meets the difficulty.

And Jehovah speaks well of His servant Moses. He is declared faithful. With him He speaks and the similitude of Jehovah he is to behold. Compare with Hebrews iii:5-6. A greater than Moses is here! Christ is faithful as Son over God's house. Aaron confesses his sin and Miriam's sin. She is leprous and excluded from the congregation of Israel, where she tried to be the leader, but graciously restored at the appointed time as the result of the prayer of Moses. And may we not read here Israel's story, leprous now, but some day healed and restored?

4. At Kadesh-Barnea. Israel's Unbelief.

CHAPTER XIII.

1. The Command to Search Out the Land. 1-3.
2. The Names of the Spies. 4-16.
3. Directions Given. 17-20.
4. Their Explorations. 21-25.
5. The Report they Brought. 26-33.

The crisis is reached with this chapter. The events of the preceding chapters are the prelude to the complete failure and disaster. To understand the situation we must consult Deut. i:21-24. Moses spoke in faith when he said, "Behold, the Lord thy God hath set the land before thee; go up and

*Keil and Delitzsch on the Pentateuch.

possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." And the people's answer was that men be sent to search out the land. It was unbelief once more. They wanted to see first before they acted upon the Word of God. The saying also pleased Moses. No doubt he asked the Lord and received an answer from Him, which is recorded in the opening verses of this chapter.

Leading men are selected to act as spies. Reuben here stands first, Simeon follows, Levi is left out, for the Levites were not to have an inheritance in the land, Judah (Praise) is the third. Caleb, the son of Jephunneh, who represents he tribe of Judah is here mentioned for the first time. Caleb means "brave"—"whole hearted." Joshua's name is given also as "Oshea." Oshea means "saviour," and Joshua is "Jehovah is Saviour." The name of Joshua is found some 250 times in the Bible. He is the type of the Lord Jesus Christ. The name "Jesus" is the Greek equivalent. Caleb and Joshua were the only two in the whole company who trusted in Jehovah. And Jehovah rewarded them for their faith. Another interesting name is "Sethur" (verse 13). His name means "mysterious." The four letters of the name of Sethur give the number 666. He may have been the leader of the opposition, as Anti-christ has this number (Rev. xiii).

They found the land exactly as it had been described. "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." They brought a great cluster of grapes, pomegranates and figs. These tell us of spiritual food and service, which is for those who possess the land, our heavenly portion in Christ. They could not deny that Jehovah's promise was true. They carried the evidences of it upon their shoulders while they carried unbelief in their hearts. They looked at the children of Anak, the giants, which dwelled in the land and not to Jehovah, who had delivered them from the Egyptians. If they had reckoned with the Lord and trusted Him, not they, but the giants would have appeared to them

as grasshoppers. Caleb said in faith, "Let us go up at once and possess it." Their unbelieving hearts refused and declared, "We are not able to go up." They brought an evil report of the land. The Hebrew for "bringing up an evil report" is in Prov. x:18 translated "uttering a slander." Unbelief slanders God; it is an insult to the Lord.

And all this has many lessons for us. The church is called to possess a heavenly portion. This is typified by Canaan. Christendom has made a worse failure than Israel by not entering into the inheritance and by turning back to the world. And besides this, there are the lessons connected with our individual experience.

CHAPTER XIV.

The Rebellion of the People. Moses' Intercession. The Divine Sentence.

1. The Rebellion. 1-10.
2. The Intercession of Moses. 11-25.
3. The Divine Sentence. 26-39.
4. The Presumption of the People and the Defeat. 40-45.

The words of unbelief of the ten spies yielded an awful harvest among the people. The camp was transformed into a camp of despair, weeping and crying during the night. Outspoken rebellion against Moses and Aaron was heard on all sides. Worse than that took place, they accused Jehovah of deception. Such is unbelief! They are ready to select a captain and march back to Egypt. Moses, Aaron, Joshua and Caleb stand alone among the hundreds of thousands of murmuring, rebellious Israelites and the mixed multitude. They fell on their faces, no doubt in the attitude of prayer and worship, to tell the Lord. They tried to stem the swelling tide of rebellion. Read the supplementary words in Deut. i:29-31. "Jehovah is with us!" This was the word of cheer and comfort. Their answer was the stones with which they were ready to stone the servants of the Lord. Unbelief had robbed them of all reason, blinded their eyes and rushed them into despair and prompted them to become murderers.

Beautiful is the scene of Moses' intercession. He stands out as a striking type of our great Mediator, the Lord Jesus Christ. Jehovah's offer to Moses to make a new start after destroying the rebels and to make Moses a greater nation, even than Israel, is rejected. He does not want glory for himself, but he is jealous for Jehovah's name and glory. And in the intercession he reminds Jehovah of His own words He had spoken to him when on the mountain (Exod. xxxiv:5-9). And upon this magnificent intercession Jehovah said, "I have pardoned according to thy word." Another, our ever blessed Lord, has secured forgiveness for His sinning people. Grace now reigns through righteousness. Connected with this forgiveness is the divine declaration that the earth shall be filled with the glory of the Lord. The Grace which has secured pardon will yet establish glory on this earth. In spite of Israel's failure and the failure of man in this dispensation of Grace, glory must ultimately cover this earth. This will be in the day when our Lord is revealed in all His glory. The measure of Israel's sin is full. They had tempted the Lord ten times (Exod. xiv:11-12; xv:23-24; xvi:2; xvi:20; xvi:27; xvii:1-3; xxxii; Numb. xi:1; xi:4; xiv:2). The divine sentence is pronounced. "Your carcasses shall fall in this wilderness, and all that were numbered among you, according to your whole number, from twenty years old and upward, who have murmured against me." Only Caleb and Joshua are an exception. Up to now they had been pilgrims, but now they became wanderers (verse 33). The ten spies were carried away by the plague. Their unbelief resulted in the disaster which came upon all the people and they were the first witnesses of the divine displeasure. "They could not enter in because of unbelief" (Heb. iii:19). And Christendom in its failure to lay hold in faith of the heavenly calling and heavenly possession, has lost its pilgrim character and has become the wanderer, minding earthly things.

Another failure follows. The divine sentence pronounced upon them resulted in mourning and a lip-confession, "we have sinned." True repentance and self-judgment there

was not. They tried to make their error good in their own strength and they attempted to go up without the ark and without Moses. "Whereas at first they had refused to enter upon the conflict with the Canaanites through their unbelief in the might of the promise of God, now, through unbelief in the severity of the judgment of God, they resolved to engage in the conflict by their own power, and without the help of God, and to cancel the old sin of unbelieving despair through the new sin of presumptuous confidence." * And Christendom, stripped of its power, tries to meet the giants of sin and wickedness in the same way, only to suffer defeat in all their attempts.

5. Various Laws. The Sabbath-Breaker. The Tassels on the Garments.

CHAPTER XV.

1. Concerning Offerings in the Land. 1-16.
2. The Second Communication Concerning Offerings. 17-31.
3. The Sabbath-Breaker. 32-36.
4. The Tassels on the Garments. 37-41.

The historical account is here interrupted. What the critics have to say about this chapter speaking of it as an evidence of the patchwork of different persons, we care not to follow. Our space is too valuable for that. The chapter is beautifully in order at this point. God gave two communications to Moses (verses 1 and 17). In the foreground of these communications stand the comforting assurance, "When ye come into the land." Jehovah assured them that in spite of all their failure He would give them the land and that He would bring them there. While the great mass died in the wilderness they received nevertheless the assurance that the rest would reach that land. And then they would bring the sacrifices and offerings. God's faithfulness stands here in contrast with man's failure. We cannot enter into the details of this chapter. The offer-

*Dr. F. Delitzsch.

ings speak of Christ as they always do. The stranger is also mentioned (verses 14-16). There was to be one law and one custom for Israel and for the stranger among them. The stranger is placed upon the same level with the Jew. While in Exod. xii:48 the circumcision of the stranger who would keep passover is commanded, nothing is said here of this rite as touching the stranger. And this is not without meaning.

"Israel had forfeited everything. The rebellious generation was to be set aside and cut off; but God's eternal purpose of grace must stand, and all His promises be fulfilled. All Israel shall be saved; they shall possess the land; they shall offer pure offerings, pay their vows, and taste the joy of the kingdom. On what ground? On the ground of sovereign mercy. Well, it is on the self-same ground that "the stranger" shall be brought in; and not only brought in, but "*as ye are, so shall the stranger be before the Lord.*" *

All will find its final great fulfillment in the day when wandering Israel is restored to the land. And that day seems no longer far off. God will keep His promises, for His gifts and calling are without repentance. The annotations in Leviticus will help in understanding verses 22-31. The burnt-offering and the sin-offering typify the atoning death of our Lord. The presumptuous sin mentioned in verses 30-31 is illustrated by the case of the Sabbath-Breaker. And there is a deeper lesson connected with it. Rest is procured through the finished work of Christ. The sinner who refuses this offered rest and passes it by, substituting for it his own works, acts presumptuously and will be cut off. He has despised the word and the work of Jehovah. It is the "anathema" of the Epistle to the Galatians.

The tassels of blue (the heavenly color) † were to remind them of the commandments so that they would do them and not go after strange things. It was a help to a separated, a holy life. May we be constantly reminded by the Word of

*C. H. McIntosh.

†Hebrew Tsitsith; the orthodox Jews still wear them in literal fulfillment of the command.

God of an holy and heavenly calling and be delivered from worldliness.

6. The Rebellion of Korah.

CHAPTER XVI.

1. The Rebellion of Korah. 1-19.
2. The Punishment. 20-35.
3. Eleazar and His Work. 36-40.
4. The Murmuring of the Whole Congregation. 41-43.
5. The Staying of the Plague. 44-50.

The history is now resumed and we have the worst episode of Israel's history in the wilderness before us. We have seen and followed the steps downward and toward this fearful rebellion and the terrible punishment which followed. It started with unbelief. This tragedy is mentioned in the New Testament. In the Epistle of Jude we read, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsayings of Korah." This little Epistle gives a prophetic picture of the apostasy of the professing people of God during our age. This apostasy began in the days of Jude and is now fully developed in the end of the age. Unbelief is given in Jude's Epistle as the starting point of the departure from God (verse 5), and Israel's unbelief is used as the picture of the unbelief of Christendom. Besides Cain (the one who rejects the sacrifice) Balaam and Korah are mentioned as types of the apostasy. The consummation of the apostasy is opposition to Christ, His blessed office-work and glory. And this seems to have been reached in our day. The opposition will continue and become more outspoken, more widespread, till the judgment by fire in the day of the Lord falls upon the apostates.

The leader of the rebellion was Korah, a Kohathite. It will be remembered that the Kohathites had the choicest service among the Levites; they carried the very best upon their shoulders, the sacred things of worship. The departure from God and rebellion against His Word often begins with those who claim the office of teachers and preachers.

Such is the case in our times. Korah's name means "hail; ice." May not this indicate the coldness of his heart? Even so the apostate teachers of the last days, mere hirelings like Balaam, are only natural men, not having the Spirit (Jude 19). Their mouths may speak great swelling words, their hearts have never tasted the love of Christ; they know Him not, or they would not betray Him.

The sons of Reuben, Dathan and Abiram, and On, besides two hundred and fifty, joined the revolt. Their attempt was a complete overthrow of the constitution which had been given to Israel and the establishment of another order and other leaders. They themselves sought recognition and Korah aimed at the priesthood of Aaron and would have it himself. Verses 8-10 indicate this. Korah and his associates aimed at God's appointed highpriest. And Moses put this serious matter in the hands of the Lord.

Not Moses and Aaron could deal with this rebellion. The glory of the Lord appeared. Divine judgment falls upon them. Dathan and Abiram, their wives, their sons and their little ones, besides the ringleader Korah, are swallowed up by the earth and went down alive into the pit.* The two hundred and fifty who had taken presumptuously censers with incense, thereby defying the priesthood, are consumed by fire. It must be noted that the sons of Korah did not perish. A careful reading of verses 27-33 will bring out this fact and chapter xxvi:11 settles it beyond a doubt, "notwithstanding the children of Korah died not." Sovereign grace saved the sons of Korah from the awful fate of the father. They were saved from the pit. Mercy was remembered in wrath. What grace bestowed upon them may be learned by consulting the following passages: 1 Chronicles vi:54-67; ix:19-32; xxvi:1-20; 2 Chron. xxiii:3, 4, 19; xxxi:14-18. They had the cities of refuge, were keepers of the gates of the tabernacle; were over the chambers and treasuries of the house of the Lord; the instruments of the sanctuary, the wine, oil, etc., were in their charge; they were

*It is also foreshadowing the judgment to come upon the apostates when the Lord appears the second time. See Rev. xix:20.

mighty men of valor; strong men; they were the royal guards. And more than that, the Holy Spirit inspired them to write some of the beautiful Psalms. Read Psalm lxxxiv, "How amiable are thy tabernacles, O Lord of hosts." What meaning this Psalm has when studied in the light of the story of Korah! They were faithful, devoted in their service because they knew that they had been saved from the pit. And we have the same deliverance and knowledge of it. Should we be less faithful and devoted?

Interesting is Eleazar's priesthood and ministry. As the third son of Aaron and in his ministry here he typifies the priesthood of Christ. The censers are kept as a memorial and as a warning. This ministry of Eleazar and Aaron staying the plague with the censer of incense, when the whole congregation revolted, is a confirmation of the divinely appointed priesthood and its efficacy. The preservation of the sinning, murmuring people depended upon the exercise of the priesthood. Blessed be God for Him who has made atonement, and whose priesthood in the presence of God keeps His people.*

7. The Priesthood of Aaron Confirmed.

CHAPTER XVII.

1. The Divine Command. 1-5.
2. The Rods Before Jehovah. 6-7.
3. The Blossoming Rod of Aaron. 8-13.

Little comment is needed on this chapter. The blossoming and fruit bearing rod of Aaron is another confirmation of

*What Higher Criticism has made of this may be learned by the following statement:

"From the plain account of the text it appears that Aaron separated the men and women suffering with the plague from those not yet attacked, and then he piled the censer with incense and swung it between the hosts, so that not a germ in the air could pass over from the plague-stricken to those not yet attacked by the disease.

"The disinfecting of the air and separating of the sick from the well was dictated by Moses, who had learned in Egypt all the science of his day, and the Egyptian priests were master of many secrets which we have to learn over again." How absurd!

the priesthood. Standing among the dying, "making an atonement," he is a type of Christ in His atoning work. The blossoming rod is the beautiful figure of resurrection. The rods were absolutely dead, not a sign of life was there. And Aaron's rod received life during that night and life was there in its abundance, buds, blossoms and almonds. Christ risen from the dead, the firstfruits of them that slept, is here blessedly foreshadowed. It was life from the dead and finds its application too in connection with the sinner who is dead in trespasses and sins, while it also foreshadows the spiritual resurrection of Israel. The murmurings of the children of Israel were taken away by the rod of Aaron preserved before the testimony or else they would have died. The blossoming rod preserved was a provision for the wilderness journey. In Hebrews we read, "Wherein was the golden pot of manna, and Aaron's rod that budded, and the tables of the covenant" (Heb. ix:4). The manna God's people need constantly in the wilderness as well as the ministry of Him who ever liveth and intercedeth for us. In 1 Kings viii:9 we read, "There was nothing in the ark save the two tables of stone." They were then in the land. When we reach our eternal home the manna and the intercession of a merciful high priest are no longer needed.

The rebellion of Korah yielded after all something. It added two things to the tabernacle, the plates from the censers for the covering of the altar and Aaron's blossoming rod.

8. Priesthood and Iniquity. The Recompense of the Priesthood.

CHAPTER XVIII.

1. The Iniquity Borne by the Priesthood. 1-7.
2. The Recompense of the Priests. 8-19.
3. The Inheritance of the Priests. 20-32.

"Aaron, thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary, and thou and thy sons with thee shall bear the iniquity of your priesthood."

This is evidently in answer to the question, "Shall we be consumed with dying?" (xvii:13). The ministry of the priests and the Levites keeping the charge of the tabernacle and the charge of the altar "that there be no wrath any more upon the children of Israel" (verse 5). The priesthood which had been the object of rebellion was to be their security. If it had not been for the priestly service they would have all been consumed by the wrath of God. Christ is again here in view, He who ever liveth and intercedeth for His own people; Jesus Christ the righteous, who is the propitiation for our sins. He bore the iniquity and the wrath Himself.

The recompense of the priests is fully described in the second section of this chapter. In conclusion of it we read, "It is a covenant of salt forever before the Lord unto thee and to thy seed with thee." It is an indissoluble and inviolable covenant. The recompense of the priest and his house must be applied to the reward which Christ has, the joy which is His and His people, His house, sharing it with Him. The two sections harmonize beautifully. Aaron had no inheritance in the land. His inheritance is the Lord. "I am thy part and thine inheritance among the children of Israel." The Levites had no inheritance in the land, but received tithes. Aaron's was the better portion, and such is ours in Christ.

9. The Red Heifer; the Water of Purification.

CHAPTER XIX.

1. The Provision Appointed. The Red Heifer and the Ashes. 1-10.
2. The Use of the Water of Purification. 11-22.

This is a most interesting chapter. The ordinance of the red heifer and the water of purification is nowhere mentioned in Leviticus. The day of atonement, so prominent in Leviticus, is not referred to in Numbers at all. The provision of the water of purification is characteristic of the wilderness book. The people were dying by the thousands, and means had to be provided for the cleansing of

those who became defiled by contact with the dead. The ashes of the red heifer used in the way as described in this chapter were for the cleansing of the defiled. Without following the details of this new ordinance in the wilderness we point out briefly its typical meaning. That the red heifer is a type of Christ no one can fail to see. "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix:13-14). This fully warrants the typical application. The red heifer was to be without spot, wherein is no blemish is the type of Christ, without spot and blemish. It had to be an heifer upon which never came a yoke. A yoke is put on an animal to restrain the wild nature, to bring it to subjection. Our blessed Lord needed no yoke, for He came willingly. "Lo, I come to do thy will." Nowhere is the color of a sacrificial animal mentioned but here. Red is the color of blood. It is the type of His obedience unto death. The heifer was slain without the camp. So Christ suffered without the camp (Heb. xiii:12). The sprinkling of the blood seven times toward the tabernacle is the type of the blood of atonement. Everything of the red heifer was consumed by fire and into the fire was cast cedar wood, hyssop and scarlet. These things typify the world. (See cleansing of the leper in Lev. xiv.) The world and all its glory is judged in the judgment of the cross.*

The ashes of the red heifer were gathered up by a clean man and put outside of the camp in a clean place. Water was used with the ashes and was sprinkled upon the defiled persons, upon the tent and all the vessels. This was the mode of their purification. It is all so full and rich that it

*Here is the essential difference between this and all other offerings: it is an offering once offered which (ideally, at least) never needs to be renewed. In all other cases, if any man sinned, fresh blood had to be shed, a fresh sacrifice to be made; but in this, the *virtus* remained of what had already been offered: the ashes were the memorial of an already accepted work.—*F. W. Grant.*

would take many pages to explain all the blessed lessons connected with it. We need constant cleansing because we pass through the wilderness, the world, and death is stamped upon everything. The death of Christ has made provision for our cleansing, as it has provided for the removal of our guilt. The living water is the type of the Holy Spirit. Defilement with the world interrupts communion with God. The death of Christ and the work of the Holy Spirit through the Word cleanse us from that defilement. See 1 John i.

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John i). But if we fail to walk in the light—if we forget, and, in our forgetfulness, touch the unclean thing, how is our communion to be restored? Only by the removal of the defilement. And how is this to be effected? By the application to our hearts and consciences of the precious truth of the death of Christ. The Holy Ghost produces self-judgment, and brings to our remembrance the truth that Christ suffered death for that defilement which we so lightly and indifferently contract. It is not a fresh sprinkling of the blood of Christ—a thing unknown in Scripture—but the remembrance of His death brought home, in fresh power, to the contrite heart, by the ministry of the Holy Ghost."

10. At Kadesh in the Fortieth Year. Murmuring and Conquest. Chapters xx-xxi.

CHAPTER XX.

1. The Death of Miriam. 1.
2. The Murmuring of the People. 2-5.
3. The Divine Instruction. 6-8.
4. Moses' and Aaron's Failure. 9-13.
5. Edom's Refusal. 14-22.
6. The Death of Aaron. 23-29.

Between the nineteenth and twentieth chapter lies the unrecorded period of almost 38 years, the wandering of the children of Israel in the wilderness. In chapter xxxiii we find their different camps mentioned. In verse 38 of that

chapter we read, "And Aaron the priest went up into the mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month." The death of Aaron is recorded in the twentieth chapter. It was therefore about 37 years and six months when the spies had been sent out and their arrival in the desert of Zin. The critics have made this unrecorded period the occasion of attack upon the Mosaic authorship of this book. They suppose that the last historian who wrote on the Pentateuch left out a great deal of the history of the forty years wanderings. There was nothing to record but the scenes of death and sorrow; the entire theocratic covenant was suspended, and therefore theocratic history has no occurrence to record. It is even so now during the present age, during which Israel is set aside and wanders among the nations of the world.

During all these years of wandering in the wilderness circumcision was not carried out (Joshua v:2-5). What else happened during this unrecorded period in the wilderness may be learned from a number of passages. "But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do, he shall live in them; and my sabbaths they greatly polluted. Then I said, I would pour out my fury upon them in the wilderness to consume them" (Ez. xx: 13, etc.). "Have ye not offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves" (Amos v:25, 26). "Then God turned, and gave them up to worship the host of heaven, as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan* figures which you made to worship them" (Acts vii:42, 43). They continued in stubbornness and rebellion and became idolators. But oh!

*Worship of Saturn.

the mercy of God! He continued to feed them and gave them water. "These forty years the Lord thy God hath been with thee, thou hast lacked nothing" (Deut. ii:7). "And I have led you forty years in the wilderness; your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot" (Deut. xxix:5). What marvellous compassion! And thus He still deals in mercy with His wayward wandering people.*

This chapter, which brings us to the last year of their journey, begins with death and ends with death. In the middle we find the record of the failure of Moses and Aaron.

Miriam is the first to die, and her brother Aaron followed her four months later. Hundreds of thousands had passed away; their carcasses fell in the wilderness. And the new generation which has come up also murmured like their fathers and their brethren. Such is the heart of man! "Would God that we had died when our brethren died before the Lord!" The Lord commanded Moses to take the rod and speak to the rock, and He promised that the rock should give water. No word of displeasure came from the lips of the gracious Lord, who had compassion with His people. Moses took the rod from before the Lord He as had commanded him. But he also had his rod in his hand with which he had smitten the rock, according to the Lord's command in Exodus xvii:5-6. But the words Moses spoke were far from being gracious. "Hear now ye rebels; must we fetch you water out of this rock?" God had not called His people rebels. And Moses' words are far from meek. He makes it appear as if he could supply the water. "They angered Him also at the waters of strife, so that it went ill with Moses for their sakes. Because they provoked his spirit so that he spake unadvisedly with his lips" (Ps. cvi: 32-33). And greater still was his failure when he took *his* rod and not the blossoming rod of Aaron and smote the rock twice. The first smiting of the rock in Exodus xvii with

*The ninetieth Psalm, standing at the beginning of the fourth section of the Book of Psalms (Numbers) was written by Moses, no doubt, when he saw them dying.

Moses' rod, the rod of judgment is the type of the death of Christ. This should not be repeated; one smiting was enough just as the death of Christ once for all has opened the floodgates of divine grace. Aaron's rod, the type of Christ in resurrection, was sufficient, and but the word spoken would bring forth the water. But the anger of Moses marred this scene. He completely lost sight of the gracious Lord and misrepresented Him by his action. "Moses failed, departed from the rich grace of God, fell back on judgment, and judgment accordingly dealt with him." It was a grievous sin, and on account of it he was not fit to lead Israel into the land. And Aaron, equally weak in faith, shares Moses' fate. Edom then bars the way for the hosts of Israel and would not let them pass through their land. And Aaron dies on Mount Hor, after Moses had, in obedience to the Lord, removed his priestly garments and put them upon Eleazar.

CHAPTER XXI.

Murmuring and Conquest.

1. Opposition of King Arad. 1-3.
2. Murmuring and the Fiery Serpents. 4-7.
3. The Serpent of Brass. 8-9.
4. Journeying and Singing Again. 10-20.
5. Sihon and Og. 21-35.

The first victory is here recorded. The Lord delivered Canaanites into the hands of Israel, and according to their vow they utterly destroyed them and their cities.

But in spite of this victory the people became again discouraged because of the way, and they spoke against God and against Moses. "Our soul loatheth this light bread." Here we may trace our own individual experience. As one has said, "A time of victory has to be watched, lest it be a precursor of danger. A time of defeat on the other hand constantly prepares one for a fresh and greater blessing from God, so rich is His Grace."

The punishment by the fiery serpents follows. Jehovah

provided a remedy in the serpent of brass,* which was put on a pole. "And it came to pass that if a serpent had bitten any man when he beheld the serpent of brass, he lived." Our Lord has given us the meaning of this remedy. "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life" (John iii:14, 15). The type is so simple and clear that we refrain from enlarging on it. Dr. Martin Luther in one of his sermons on John iii made the following statements: "In the first place, the serpent which Moses was to make was to be of brass or copper, that is to say, of a reddish color (although without poison) like the persons who were red and burning with heat because of the bite of the fiery serpents. In the second place, the brazen serpent was to be set up upon a pole for a sign. And in the third place, those who desired to recover from the fiery serpent's bite and live, were to look at the brazen serpent upon the pole, otherwise they could not recover or live." In these three points we find the typical character of the brazen serpent. "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii:3). "He hath made Him to be sin for us who knew no sin" (2 Cor. v:21). This took place when Christ was lifted up, when He hung on the cross. And now "there is life in a look at the Crucified One." By His sacrificial death, life, even eternal life is the present and eternal possession of the sinner who believes on the Son of God.

And now we see them journeying on, healed and vic-

*"It is less easy to arrive at the interpretation of the serpent that was lifted up, in its purely symbolical character, that is, to ascertain the aspect which it presents, when regarded from an Old Testament point of view. The Serpent appears to have been almost universally received by antiquity as a *symbol of healing*, or the healing art; this symbolization probably originated when it was ascertained that some of the most efficacious remedies of nature are precisely the most dangerous poisons. When we, accordingly, regard the serpent, in the present instance, as a symbol of healing, we obtain from such a view a bond of union between the symbol and the type; we are, also, enabled by this view to explain the fact that idolatrous worship was rendered to the brazen serpent till the reign of Hezekiah, who destroyed it" (2 Kings, xviii:4).—Kurtz.

torious. Nine places are mentioned. The last is Pisgah, from which they get a vision of the land and can look back over the desert sands which are now forever behind them. Two songs are recorded. Israel begins now to sing again. There were no songs in the wilderness, nothing but murmurings. The first time they sang was at the Red Sea, and now as they are nearing the land they break out once more in song. The first song is a battle-song, which speaks of victory; the second song is on account of the water from the digged wells. Spiritually considered, the victory and the abundant water may well be brought in connection with Him who is typified in the brazen serpent. There is not alone life by faith in Him, but God gives us freely with Him all things. There is victory, there is the abundance of water, the gift of the Holy Spirit. The princes digged the well. But how? It was not a laborious task. They did it with their staves. It is the sweet picture of Grace supplying the need. It seems as if the brazen serpent incident is a marked turning point. And in a future day the remnant of Israel shall look upon Him whom they have pierced (Zech. xii:10). "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Then Israel will be healed, have victory and sing a new song. Read the song prophetically given in Isaiah xii. "Therefore with joy shall ye draw water out of the wells of salvation."* And then a still greater victory is won. Israel conquers Sihon, king of the Amorites, and Og the giant-king of Bashan. Both typify the powers of darkness in the world in their resistance to God's people. But victory is on our side because God is for us and with us.

*Numerous critical points in the text we have to pass by. We mention but one in connection with the book of the wars of Jehovah. This book has been declared to be of different origin. The critics have made much of it by the fragmentary character of verses 14-16. Some state "that it is a work dating from the time of Jehoshaphat, containing the early history of Israel." All these statements are mere theories and invention. The book of the wars of Jehovah was undoubtedly a collection of odes of the time of Moses himself in celebration of the wonderful and glorious acts of the Lord. These critical points and questions raised are of no importance whatever.

III. EVENTS IN THE PLAIN OF MOAB. FACING THE LAND.

Chapters xxii-xxxvi.

1. Balak and Balaam. Balaam's Parables. Chapters xxii-xxiv.

CHAPTER XXII.

1. Balak's Message to Balaam. 1-20.
2. The Journey of Balaam. 21-35.
3. Balaam with Balak. 36-41.

The last section of the wilderness book begins with the story of Balak and Balaam. An enemy, the Gentile Balaam, has to speak the words of prophecy, predicting wonderful blessing and glory for the hosts of Israel. The advancing Israelites inspired terror and Balak (Waster), the king of Moab, not willing to meet Israel in open battle, sent for Balaam (devourer of the people) to put his powerful magic spell upon Israel and curse them.*

Balak sent gifts to Balaam, but he declined the invitation as the result of divine instructions. He could not resist the second deputation, which was more imposing than the first. God gave him permission on the condition that he

*"Balaam, originally a heathen magician of an ordinary class, was, very probably (like Jethro, Exodus, ch. 18) and Rahab (Joshua, ch. ii), conducted to the acknowledgment of Jehovah by the overpowering influence of the wonderful deeds of God in Egypt and in the wilderness, which made a deep impression on all the surrounding nations (Exodus xv:14; Joshua v:1). He resolved to serve Jehovah and to perform his enchantments henceforth in the name of Jehovah. (Analogous instances in the New Testament occur in Matt. xii:27; Acts xix:13; and, particularly, in Acts, ch. viii, which relates the case of Simon the sorcerer, the Balaam of the New Testament). Such a combination of heathenish magic with the service of Jehovah, could not be permanent, and the experience of Balaam would necessarily soon compel him to abandon the one or the other. When the message of Balak reached him, the period of decision arrived—the test was applied, and Balaam was found wanting."

was to say nothing but what God would tell him. How God's anger (not Jehovah, the covenant name) was kindled against him and the ass saw the angel of Jehovah, how the Lord opened the mouth of the ass and all the other details the reader will find in the text, so that a repetition here is not needed. Infidelity and higher criticism scoff at the incident of the speaking ass. One of their arguments is that the story of the speaking ass is disproven by the fact that Balaam carried on a conversation with the beast without expressing any astonishment at all at the occurrence. This is admirably answered by Augustinus: "Balaam was so carried away by his cupidity that he was not terrified by this miracle, and replied just as if he had been speaking to a man, when God, although He did not change the nature of the ass into that of a rational being, made it give utterance to whatever He pleased for the purpose of restraining his madness." That the ass saw the angel of the Lord first, before Balaam saw him, does not present any difficulty at all.* "Jehovah opened the mouth of the ass." An Omnipotent God can do this; why then should it be thought impossible? It is unbelief which makes objection to a miracle of this kind. If the occurrence did not happen, and must be classed as they claim, with legends, what becomes of the inspiration of the New Testament? The Holy Spirit through Peter confirms the miracle (2 Peter ii:15-16).

Balaam is used in the Epistle of Jude and in the corresponding testimony in the second Epistle of Peter (chapter ii) as well as in the message to Pergamos, as a type of the apostates in Christendom. "They ran greedily after the error of Balaam for reward" (Jude 11). "Following the way of Balaam, the son of Beor, who loved the wages of unrighteousness" (2 Peter ii:15). They make merchandise of the things of God. They deny the Master, who bought them, and exercise a religious office for "filthy lucre's sake."

*Naturalists tell us that irrational animals have a much keener instinctive presentiment of many natural phenomena, such as earthquakes and storms, than man. The horses, for instance, sometimes will see dangers when the rider is entirely ignorant of what is ahead.

We shall find additional information on this matter in the twenty-fifth chapter.

The Parables of Balaam.

CHAPTERS XXIII-XXIV.

1. The First Parable. 1-10.
2. Balak's Surprise and Balaam's Answer. 11-12.
3. At Zophim. 13-17.
4. The Second Parable. 18-24.
5. Balak's Request and Balaam's Reply. 25-30
6. Balaam's Third Parable. xxiv:1-9.
7. Balak's Anger and Balaam's Firmness. 10-14.
8. Balaam's Fourth Parable. 15-24.
9. Balaam and Balak Separate. 25.

The parables of Balaam compose the first great prophetic utterance of the Bible. They are remarkable in every way. The language is sublime. The unwilling prophet is forced to say what Jehovah put into his mouth. Here is a hint on inspiration. The thoughts and revelations of Jehovah are put into Balaam's lips by the Spirit of God, so that he had to utter them. How did Moses find out what was said by Balaam? Balak would surely not report the sayings to Moses; Balaam did not tell Moses. What transpired at the different stations where Balak and Balaam were, was not known to Israel. The Holy Spirit gave the correct report of all that took place and all what was said to Moses.

These parables are of such importance and interest that we give a complete exposition and point out the prophetic meaning. *The reader will find this exposition and a metrical version of these parables at the close of this Bible Study pamphlet.**

But what was said of Israel is also true, spiritually, of the church. We wish all our readers would follow this thought. Israel was a separated people; so is the church. God keeps His covenant with Israel and does not go back on His Word; the same is true of His spiritual people. He

*See Appendix.

does not behold iniquity or perverseness in His redeemed people; this speaks of justification. God is with His people to bless them and give them complete victory over all their enemies. These are but brief hints.

2. Israel's Sin with the Daughters of Moab. Phinehas.

CHAPTER XXV.

1. The Transgression and the Anger of Jehovah. 1-5.
2. Phinehas' Action. 6-9.
3. Phinehas and His Reward. 10-15.
4. The Midianites to be Smitten. 16-18.

The sin of Israel was the result of Balaam's work. He could not turn Jehovah from Israel (no enemy can), but he could turn Israel from God. While we do not read here that the fornication and idolatry into which Israel fell was Balaam's work, elsewhere this information is given. See Numbers xxxi:16 and Rev. ii:14. The stumbling block, which this instrument of Satan put into the way of Israel, by which they committed fornication and idolatry, were the daughters of Moab. Pergamos in the second chapter of Revelation is prophetically that period of the church which began with Constantine the Great. Then the church left the ground of separation and was wedded to the world. Spiritual fornication was committed and idolatry followed in its train. This was Satan's work as much as Balaam's act was. And to-day we see Christendom in the sad condition of Israel at Shittim. Separation is given up completely. Judgment will be visited ere long upon apostate, adulterous Christendom as it fell upon Israel. In the plague 24,000 died. In 1 Cor. x:8, we read, "Neither let us commit fornication as some of them committed, and fell in one day three and twenty thousand." The record in Numbers speaks of a previous punishment when the heads of the transgressors were hung up before the Lord against the sun. Traditions among the Jews states that the number of those who were thus punished was a thousand, so that only 23,000 perished in the plague. In verse 9 this thousand is reckoned in, while in Corinthians they are left out.

Then followed an outrageous act of defiance (verse 6). The name of the Midianitish woman was Cozbi (my lie). By the zeal of Phinehas the people were saved from further judgment and Jehovah was glorified. He was zealous for His God and made an atonement for the children of Israel. He received for reward an everlasting priesthood. It is another type of Christ in His righteousness and holy zeal for God.

3. The Second Numbering.

CHAPTER XXVL

1. The Command to Number. 1-4.
2. The Census Taken. 5-50.
3. The Total Number. 51.
4. Their Inheritance. 52-56.
5. The Levites. 57-62.
6. The New Generation. 63-65.

The reader will find the comparison of these two numberings in the annotations of the first chapter. The increase and decrease of the different tribes may be learned by consulting that table. The many names in their meaning teach many lessons of interest. At the close of the chapter we have the fact stated that the penal sentence which God had pronounced upon the people who came out of Egypt (Numb. xiv:29; 38) had been executed. God kept His Word, as He always will.*

*"Of the vast total of upwards of 600,000 then enumerated, Caleb and Joshua alone had their names registered in the present census. This, however, is to be understood with a qualification. It is evident from Josh. xiv:1; xxii:13, that both Eleazar and Phinehas did actually enter into the promised land. How is this consistent with the statement here made? We reply that the sentence of exclusion applied to the other tribes which were enumerated on two former occasions, and in which the Levites were not embraced. We do not read that they had any share in the transaction which brought the divine denunciation upon the mass of the people. This tribe did not, like the others, send a spy into Canaan, nor does it appear that it concurred in the general murmuring which the report of the spies occasioned."

4. The Daughters of Zelophehad. The Death of Moses and His Successor Announced.

CHAPTER XXVII.

1. The Daughters of Zelophehad. 1-11.
2. Moses' Death Announced and His Request. 12-17.
3. Joshua Appointed. 18-23.

The question of the daughters of Zelophehad was concerning their inheritance. Their father had died in the wilderness and there were no sons. They expected and claimed a possession among the brethren of their father. They fully counted on the Lord and His goodness, though their case was not met by the previous instructions. "It is impossible for God to be like a poor man, who says, 'You expect more good than I am prepared to bestow.' God could not make such an answer. He always gives more. Whatever may be the petition of faith, the answer of grace never fails to go beyond it." The answer given to Moses was that they were surely to receive their inheritance.

Moses' departure is announced by Jehovah. He cannot go over Jordan on account of his sin. But the Lord graciously permits him to go upon the mountain and view the land of promise in all its glory. Beautiful is Moses' answer to Jehovah. He does not speak of himself, nor does he think of his own interest. The people of God and their need are upon his heart. If they are taken care of he is satisfied and content with his own lot. What a blessed spirit of unselfishness he manifested! Joshua is the appointed successor, who is to lead the people into the land as Moses had led them out of Egypt. Moses and Joshua are both the types of Christ. Verse 21 is the key to understand the typical significance. "And he (Joshua) shall stand before Eleazar, the priest, who shall ask counsel for him." Aaron's priesthood, as we learned in Exodus and Leviticus, is the type of Christ in His sacrificial work on the cross. Eleazar, his successor, typifies the resurrection-heavenly priesthood of Christ. Moses is in different ways the type of Christ, as we have seen in his official and personal character; Joshua

is the type of Christ in Spirit, who acts in His people by the Holy Spirit. Therefore Joshua has to stand before Eleazar the priest. He had, so to speak, to depend upon Eleazar, as the work of the Holy Spirit in the believer is dependent on the priesthood of Christ in glory.

5. The Offerings and the Set Times. Chapter xxviii-xxix.

CHAPTER XXVIII.

1. The Daily Offerings. 1-8.
2. The Sabbath Offerings. 9-10.
3. The Monthly Offerings. 11-15.
4. The Passover. 16-25.
5. The Firstfruits. 26-31.

CHAPTER XXIX.

1. The Blowing of Trumpets. 1-6.
2. The Day of Atonement. 7-11.
3. The Feast of Tabernacles. 12-16.
4. The Second Day Offering. 17-19.
5. The Third Day Offering. 20-22.
6. The Fourth Day Offering. 23-25.
7. The Fifth Day Offering. 26-28.
8. The Sixth Day Offering. 29-31.
9. The Seventh Day Offering. 32-34.
10. The Eighth Day Offering. 35-40.

These two chapters go together. They tell of Jehovah's portion which he is to receive in the worship of His people. The second verse reveals this. "Command the children of Israel and say unto them, My offering and My bread for My sacrifices, made by fire, for a sweet savour unto Me, shall ye observe to offer unto Me in their due seasons." Needless to say that all speaks of Christ. He is seen in all the offerings, in the lambs, the young bullocks, the ram, the meal-offerings and all the others. In Christ God has found His delight. In Leviticus we saw that aspect of the different offerings by which God has met our need in Christ and His blessed work; but here Jehovah speaks of these offerings as being "My bread." The heart of God feeds, humanly speaking, upon Christ. The sweet savour-

offerings are the prominent feature of these two chapters. The sin-offerings take a secondary place. As we learned in Leviticus, the offerings which are a sweet odor in the presence of God are those which typify the matchless worth and blessed devotion of the Lord Jesus Christ.

Leviticus xxiii must be studied with these two chapters. The reader should turn to that chapter and see the meaning of the different feasts as given in the annotations. We call attention to the enlarged command concerning the feast of tabernacles. Ten verses are given in Leviticus xxiii to the feast of tabernacles, but in Numbers xxix not less than twenty-seven are devoted to this feast. The seven days of the entire feast are mentioned with the different sacrifices, which were to be brought. They were to be brought in the following order and numbers:

First Day.....	13	Bullocks—2	Rams—14	Lambs—1	Goat
Second Day.....	12	“ 2	“ 14	“ 1	“
Third Day.....	11	“ 2	“ 14	“ 1	“
Fourth Day.....	10	“ 2	“ 14	“ 1	“
Fifth Day.....	9	“ 2	“ 14	“ 1	“
Sixth Day.....	8	“ 2	“ 14	“ 1	“
Seventh Day.....	7	“ 2	“ 14	“ 1	“

In all there are 70 bullocks, 14 rams, 98 lambs and 7 goats. And besides these there were the daily burnt-offerings and meal-offerings. Why this detail in Numbers? And why should the feast of tabernacles begin on the first day with 13 bullocks and there be a gradual decline? As we learned in Leviticus, the feast of tabernacles the last of the feasts, foreshadows the millennium. The character of the millennium will therefore help us to understand some, at least, of the typical meaning of these offerings. The large number of offerings, especially the double seven in the lambs, which are offered, stand for the praise which Jehovah will receive during the age to come. But it is not perfect praise. The number thirteen on the first day is an incomplete number. It lacks one to make it perfect. And then we see that the number decreases from thirteen down to seven on the seventh day of the feast. The millennium, as we know from

Revelation (chapter xx), ends in failure. There will be most likely a decline in devotion to God and full obedience to His will. A look at the above table shows that there is something which mars. The goats, only one each day, are for sin-offering, for sin will be possible during the millenium, however, it will be very exceptional. The twice fourteen lambs mean fulness of redemption which will be enjoyed unhindered in the coming age. The eighth day has the same offerings as the day of atonement. The eighth day in Scripture marks a new beginning; it is the day of the new creation. Following the feast, the eighth day stands for eternity. The precious work of Christ will never be forgotten in the ages to come.

6. Concerning Vows.

CHAPTER XXX.

1. The Vow of a Man. 1-2.
2. The Vows of Women. 3-16.

The entire chapter treats of vows. It also has a deeper meaning. There is a sharp contrast between the vow of a man and the vows of virgins, widows or wives. The vows of women could be set aside under certain conditions. The husband or the father could disallow the vow. But if they kept their peace or if she was a widow or divorced, she had to keep the vow. It was different with the man; he was not to break his word, but do according to all that proceeds out of his mouth.

The man who keeps his word, who does all that he vowed, typifies the Lord Jesus Christ. He has completely done the work He voluntarily bound Himself to do. The woman represents the nation Israel. They made a vow at Sinai which they could never keep. "Alas, when the gracious proffer of redemption came, though they had been even then long under the penalty of it, they refused redemption, held stubbornly to their broken contract, and remain under it to-day, the enduring lesson, published in every land, of what the law is for those who seek righteousness by it." *

*Numerical Bible.

Some day the vow under which Israel has put herself will be disallowed, then Israel is received back into favor. "And the Lord shall forgive her" (verse 8).

7. The War Against the Midianites.

CHAPTER XXXI.

1. The Command to Fight Midian. 1-6.
2. The War. 7-12.
3. The Cleansing. 13-24.
4. The Spoil Taken. 25-47.
5. The Oblation of the Officers. 48-54.

War is commanded next by the Lord. The Lord said to Moses, "Avenge the children of Israel of the Midianites; afterward shalt thou be gathered to thy people." This is, therefore, the last thing in the official life of Moses. This war against Midian had been commanded before (xxv:16-18), the execution had been delayed. It was now to be carried out and the Midianites were to suffer for the wicked thing they had done to Israel by seducing them to the idolatrous worship of Baal Peon. Phinehas, the high priest, accompanied the army of 12,000 men. They were victorious and slew the kings of Midian; Balaam also was slain (verse 8). His wish, "let me die the death of the righteous," was not granted unto him, for he remained in his wickedness.

This war of revenge has a significant meaning. The key is found in the third verse, which, literally translated, reads: "Arm some of yourselves unto the war, and let them go against Midian, to execute the vengeance of Jehovah upon Midian." There is another day of vengeance coming which will fall heavily upon the Gentile world. The Lord will avenge His people Israel and judge the nations for the sin they committed against them. Of this the prophetic Word speaks often. That day is closely linked with Israel's restoration to the land. Then the true King-Priest will appear, like Phinehas, who was with the army of Israel (Isaiah lxiii:1-6; 2 Thess. i:7-9).

Purification took place and the spoil was divided. This table may be studied in connection with verses 25-47.

Sheep, 675,000.	{	The soldiers, 337,500; therefrom to the Lord...	675.
		The people, 337,500; therefrom to the Levites.	6,750.
Beeves, 72,000.	{	The soldiers, 36,000; therefrom to the Lord...	72.
		The people, 36,000; therefrom to the Levites.	720.
Asses, 61,000.	{	The soldiers, 30,500; therefrom to the Lord...	61.
		The people, 30,500; therefrom to the Levites.	610.
Persons, 32,000.	{	The soldiers, 16,000; therefrom to the Lord...	32.
		The people, 16,000; therefrom to the Levites.	320.

When the officers returned they discovered to their great joy that they had not lost a single man. God's power had been with them and kept them in a miraculous way. They brought a magnificent oblation. The gold they offered was brought into the tabernacle for a memorial.

8. The Tribes of Reuben, Gad, Half-Manasseh and their Portion.

CHAPTER XXXII.

1. The Petition of Reuben and Gad. 1-5.
2. The Rebuke by Moses. 6-15.
3. Their Answer. 16-19.
4. Moses' Reply. 20-24.
5. The Final Agreement. 25-41.

Failure is now again manifested. Reuben and Gad looked upon the beautiful territory which had been taken from the two Amorite kings, Sihon and Og. As Reuben and Gad were especially rich in cattle and the territory was one of great fertility, they were anxious to possess the land. The half-tribe Manasseh evidently made the same request and joined Reuben and Gad (verse 33). A lengthy controversy followed between Moses and these tribes. Moses saw at once the evil which was connected with such a request. They despised the land of promise. God had commanded them to possess that land. By their request they showed readiness to disobey God. Furthermore by desiring the land of Jazer and Gilead they would become separated from their brethren; they would let them go to fight alone in the land. The whole request manifested selfishness.

Compare them with Lot and his selfish choice (*Gen. xiii*). He lifted up his eyes and beheld all the plain of Jordan, that it was well watered, even as the garden of the Lord, He then chose the plain of Jordan. How he suffered for it we know well from the divine record. Reuben and Gad also looked upon the good land and with the same selfishness as Lot requested the land. Consult *1 Chron. v:25, 26* and *2 Kings xv:29*, to find out how their descendants had to pay for the selfishness of their ancestors. They went a whoring after the gods of the people of the land and were first carried away into captivity.

We see in their behaviour the picture of the Christian who is worldly-minded, who walks according to the flesh. He does not enter into the promised land and prefers earthly thing to spiritual things. The story of Christendom is also written here.

9. The Encampments in the Wilderness.

CHAPTER XXXIII:1-29.

1. The First Stage. From Egypt to Sinai. 1-15.
2. The Second Stage. From Sinai to Kadesh. 16-17.
3. The Third Stage. From Rithmah to Kadesh. 18-36. The 38 Years Wandering.
4. The Fourth Stage. From Kadesh to the Plain of Moab. The Fortieth Year. 37-49.

The chapter shows most blessedly how the eye of God follows the journeys and wanderings of His people and how He keeps record of them. Nothing escapes His watchful eye. And He leads His people in spite of their failures to the promised goal. Notice the long list of encampments of their wanderings with no history. Many lessons must be written here which God's people have not been able to understand. The Hebrew names given in this long list of stations shed much light on what may have taken place.

10. Instructions Concerning the Conquest and the Boundaries of the Land.

CHAPTERS XXXIII:50-XXXIV.

1. Command to Drive Out the Inhabitants of the Land. xxxiii. 50-56.
2. The Division of the Land. xxxiv:1-15.
3. The Names of the Men Who Shall Divide the Land. 17-29.

The extermination of the Canaanites is first of all demanded. Everything of idolatry was to be destroyed. The land was to belong to a holy people who belong to Jehovah, therefore the Canaanite with his abominations had to be driven out of the land. "If ye will not drive out the inhabitants of the land from before you, those that ye let remain of them shall be pricks in your eyes and thorns in your sides and shall vex you in the land wherein ye dwell. Moreover, it shall come to pass, that I shall do unto you as I thought to do unto them" (xxxiii:55-56). The same warning was repeated by Joshua in his last address (Josh. xxiii:13). They did not drive them out as they were commanded, and they had to suffer in consequence of their disobedience.

The land of Canaan does not typify heaven, but our heavenly portion in Christ. In the annotations of the book of Joshua we hope to follow this more fully. The enemies in the land typify the wicked spirits, Satan and his powers. With these is our warfare, and we are commanded, like Israel, to conquer them. The boundaries of the land are given, and we find at the close of the chapter the names of the men who were to divide the inheritance unto the children of Israel. Notice the difference which is in the boundaries here as compared with Genesis xv:18. The promise given to Abraham and to his seed was under the covenant of grace, but Israel entered into the land under the law-covenant. If they had kept the law-covenant and had been obedient to Jehovah, they would have received the whole land. This they could not do. The original promise made to Abraham and his seed will be fulfilled in the future when the Lord will bring Israel back to possess the

land. This will be in the millennium. The land will then be divided in a new way, revealed in the closing two chapters of Ezekiel.

11. The Cities of Refuge.

CHAPTER XXXV.

1. The Provision for the Levites; Forty-eight Cities. 1-8.
2. The Cities of Refuge. 9-34.

The cities of the Levites were scattered through the land. Genesis xlix:7 is therefore fulfilled. The provision of cities for refuge is full of interest. The careful study of the purpose of these cities is recommended. Note especially that they were provided to give shelter for those who had killed a person unawares. The avenger of blood (Hebrew: *Goël*, which means to redeem) pursued the person and the city of refuge gave shelter. The death of the high priest resulted in liberty for all who were in the cities of refuge. It was the signal that they could return to their possessions (verse 28).

Israel's history may be easily read in this chapter in connection with the cities of refuge. The innocent blood shed is the blood of Christ. Blood guiltiness is upon the nation. They did it ignorantly, even as He prayed on Calvary's cross, "Father, forgive them for they know not what they do." They are on account of this blood guiltiness kept out of their inheritance, and yet they have had their city of refuge and have been preserved till the time comes when they are set free and return to the possession in the land. And that will be when the Priesthood of Christ as now exercised by Him in glory ends, when He comes forth as the King-Priest to exercise the Melchisedek priesthood. The names of the cities are not given in the book of Numbers. They were: Bezer, Ramoth, Golan, Kedesh, Shechem and Hebron (Deut. iv:41-43; Josh. xx:7). The cities are also types of Christ because they gave shelter. He is our refuge and our hiding place.

12. The Security of the Inheritance.

CHAPTER XXXVI

1. The Applicants and their Statement. 1-4.
2. The Response of Moses. 5-12.
3. The Epilogue. 13.

The chapter explains itself. But what is the lesson? It is evident that the inheritance given by the Lord must remain with those to whom it is given. And this brought security and comfort to the daughters of Zelophehad. It brings security and comfort to our hearts when we consider that our inheritance in Christ can never be taken from us. It belongs to us and we belong to the inheritance. The same is true of Israel with its earthly inheritance, the promised land.

Thus ends the wilderness book, a marvellous book, like every other portion of God's holy Word. May we remember in the study of this book, as stated in the introduction, that "all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come" (1 Cor. x:11). May we pass the time of our sojourning here with fear, realizing our separation unto God, the priestly and Levite service which belongs to us till we reach our eternal inheritance.

THE END.

Appendix.

THE PROPHECIES OF BALAAM.

Numbers XXIII and XXIV.

By A. C. G.

The healing of Israel by the believing look on the Brazen Serpent stands at the end of their murmurings in the wilderness. Israel was victorious once more, and songs of praise and victory are heard in the camp. And now, after the sad history of their disobedience is almost ended, a prophet pronounces remarkable blessings over the wonderful nation, the nation so miraculously saved from Egypt, guided and kept and healed. This voice of prophecy comes from the lips of a Gentile, and a Gentile king hears the message first, in which, besides Israel, the King of Moab and all his Gentile successors are so eminently concerned.

Balak (Waster) saw all that Israel had done to the Amorites. He knew that that people had come out of Egypt. He was sore afraid; the fate of the Egyptians and Amorites seemed to foretell his own; his heart, therefore is filled with fear and hatred, and he desired to oppose and curse Israel. He allied himself with the elders of Midian. It is nothing less than the history of Anti-Semitism in a nutshell. Gentile nations, Christian in name, still hate and fear the people whom no Pharaoh and no soothsayer could overcome, a people disobedient, judged and suffering, still always conquering. Like Balak, opposing Gentile nations and kingdoms will yet rise in fear and hatred against Israel before Israel's coming King will sweep them aside, and what Balak heard from the prophet's lips in his day—the complete destruction of the world-powers by the appearing of the Glorious King of Jeshurun—will be the fate of these nations. Balak sends for Balaam, a prophet and a soothsayer. Who was Balaam? His name is a terrible one, the Devourer of People; his father, Beor, the Consumer; his native place, Pethor, meaning "interpretation." He must have known Jehovah to some extent, for he asked of Him and God answered his request. At the same time he was known for his skill in cursing nations and for his readiness for gold and silver to destroy them by his powerful spells. He may have practiced his soothsaying for many years, becoming rich by it, when, probably, one day he heard of Jehovah, who had done such great things for and among the wandering nation. Most likely for selfish reasons he sought God, like Simon, the sorcerer, who offered the apostles money for the power to heal the sick; thus Balaam may have desired the acquaintance of God, seeking revelations from Him for the sake of gain, and Jehovah revealed Himself to him. It is very significant that Balaam is mentioned in that important pro-

phetic Epistle of Jude, where he stands as a type of the great apostasy at the end of this age. Balak, the representative of the anti-Semitic world-powers, and Balaam, the half-hearted prophet, a type of apostate Christendom, forming an alliance against Israel.

The parables which Balaam is obliged to give by the power of God, are divided into four parts. He utters them from three points, all mountain-tops. The first from the high places of Baal, the second from the summit of Pisgah, and the last from Peor. From these mountain-tops Balak and Balaam had a good view of the camp of Israel. Each one of the three points is nearer to the camp and a more complete view obtainable from them. It seems Balak tried to diminish the number of Israel and their strength in the eyes of Balaam, for he took him first to a place from which he saw only a part, the utmost part, the fourth part of the people. Seeing that his scheme failed, Balak took Balaam to Pisgah; from there the view was more complete, and then at last to Peor, from which point he saw the twelve tribes of Israel with their flags in camp. Upon each mountain Balaam had seven altars erected, and two sacrifices, a bullock and a ram, are brought upon each altar. The whole proceedings were evidently calculated to make all as impressive and solemn as possible. On the heights of Baal, Balaam says to Balak: "I will go, may be Jehovah will come to meet me, and whatever He may say to me I will declare to thee." He went to a bare height and God met him there and put a word in his mouth. Next is Pisgah; here Balaam tells Balak to stand by the burnt offering, "while," he says, "I go to meet," in the authorized version it says "the Lord," but that does not appear in the original. In Hebrew it reads, "I will go to meet—yonder." He tried to impress Balak once more with his mysterious power, and in proceeding to Mount Peor, Balak, utterly disheartened by the continued blessing of Israel from Balaam's lips, demands that he is neither to curse nor to bless. Balaam, however, knows that it pleased the Lord to bless Israel; he no longer goes out to meet with enchantments; he drops the mask, and now the Spirit of God comes upon him. Balak's anger is kindled after this third parable, and while he smites his hands together the prophet opens his mouth once more and utters the sublimest of all his prophecies, after which he went to his place soon after to meet with his terrible fate.

I.

And now we will read the parables themselves and study their wonderful meaning. The first from the heights of Baal:

"From Aram Balak hath fetched me,
The King of Moab—from the mountains of the East.
Come, curse me Jacob,
Come and denounce Israel!

How shall I curse? God hath not cursed,
 How shall I denounce? The Lord hath not denounced,
 For from the top of the rocks I see Him
 And from the hills I behold Him.
 Behold a nation that dwelleth alone,
 Not to be reckoned among the nations.
 Who counted the dust of Jacob?
 By number the fourth part of Israel.
 Let me die the death of Jeshurum,
 And let my last end be like his."

This first inspired utterance of Balaam speaks of the general character of Israel as the chosen people of God. It is, so to speak, the foundation, the key-note for all he is about to say by divine inspiration to Balak. We may divide this first parable into four parts.

1. After stating the fact of Balak's call and his wish that he should curse Jacob and denounce Israel, he states the impossibility to curse and to denounce—for God hath not cursed him, He hath not denounced him. In the original the name El, God, stands in connection with Jacob, and Jehovah, the covenant-keeping God, with Israel. When Balak's deputation came to Balaam, God had said to him, "Thou shalt not curse the people, for they are blessed." And now what God told him there in the secret place he is to speak here in public. It is the truth which we find all through the Word of God, Israel's blessed calling, the seed of Abraham blest and to be a blessing. How many have tried to curse Jacob and to denounce Israel? They have never succeeded, for Isaiah's vision has been fulfilled in all generations, "No weapon that is found against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." No magic, no voice, no power, no tongue can counteract the decree of God. Jacob and his seed is blest of God. Oh that men would understand it, but alas, they are wise in their own conceits, and boasting against the broken off branches they think of Jacob as accursed and denounce Israel, and thus dishonor God and make Him a liar.

2. With his hands before his eyes, Balak gazes upon the fourth part of the Israelitish camp from the tops of the rocks and from the hill and sees a second general characteristic of the people, namely, that Israel is to be a separated people. Israel is Ho-Am, the nation, and as such different from the nations and not to be reckoned among them.

Here then we have the destiny of Israel, a destiny the same for all times—a peculiar people, separated from all other nations. As far as Old Testament times are concerned, this decree of God can hardly be denied; but many Christians have stated and believe that in these New Testament times Israel has ceased to be a peculiar people, and that there is no difference between them and the other nations. Experience, however, teaches differently. Truly the seed of Abraham is

to-day mingling with the nations, scattered in fact among all the nations, and there the sons of Jacob have not lost their peculiar characteristics. Assimilation has been attempted, and quite often by themselves, but rarely if ever has it been successful. God has kept Israel as His own separated people as truly as He has separated and keeps unto Himself by His Holy Spirit a spiritual, heavenly people, the church. All movements endeavoring to rob Israel of its peculiarity and separation have failed, and thus Israel remains a stranger in a strange land. What a tremendous testimony the Zionistic movement is in this direction! It is a movement to establish a Jewish state for the Jewish people in the Jewish land, and in itself a confession that assimilation with other nations is impossible. In speaking the Word of our God to the scattered Jews, God's future purpose in Israel as a nation must not be overlooked.

3. In the third place, we have the wonderful increase. "Who has counted the dust of Jacob?" The promise to Jacob when he went out from Beer-Sheba was, "Thy seed shall be as the dust of the earth." It stands for the earthly promises and earthly blessings which are Jacob's. What a sight it must have been for Balaam and Balak, standing beside their smoking altars, and down, way down in the desert, tent after tent is to be seen; but still it is only the fourth part, and appears like the dust of the earth—a people having passed through so much affliction and punishment, yet in spite of it all, strong and numerous as ever. In looking over the past, a still grander picture presents itself to us. Israel has wandered through a greater desert and through greater afflictions and punishments than ever before; they have been a people scattered and peeled, yet how wonderfully God has kept them, and more than ever they are like dust, down-trodden yet ever increasing, and multiplying, to the astonishment of their enemies. Who counted the dust of Jacob? The question is often asked, How many Jews are living to-day in the world? We tried to give a conservative estimate, still some tell us it is too low and others too high. The fact is no one seems to be able to get a correct number of the Jews living. Surely they are increasing rapidly all over the earth, and it is more true than ever before, "Who counted the dust of Jacob?"

4. Balaam's exclamation forms a fitting conclusion to his first parable. "Let me die the death of Jeshurum and let my end be like his." We do not think that Balaam had so much the physical death of Israel in view, as their hope and glorious end, the glorious end of ages when the God of Jeshurum will reveal Himself once more for the salvation of His people and brings vengeance upon their enemies. Of that glorious end which is Israel's, that glorious morning after a night of storm and disaster, he has here the first glimpse, and in his next parable the Holy Spirit puts it before him and before Balak in detail. It remains only to be said that the contents of this first parable are in part a repetition of God's promises to Abraham, but now the promise

is not given to a member of Abraham's family, but put into the mouth of a Gentile to transmit it to the Gentile king.

II.

Next they are on top of Mount Pisgah, on the fields of Zophim. Balaam, after having been away from Balak hastens back, and filled with a greater degree of inspiration, it seems, he bursts forth:

"Rise up Balak and hear!
 Listen to me, son of Zippor!
 God is not a man to lie;
 Nor son of Adam to repent.
 Hath He said and will He not do it?
 Or spoken and shall not make it stand?
 Behold I have command to bless:
 Yea, he hath blessed and I cannot change it.
 He hath not beheld iniquity in Jacob:
 Nor has he seen travail in Israel:
 Jehovah, his God is with him,
 The shout of a king is in his midst.
 God bringeth them out of Egypt:
 He hath strength like that of the wild ox:
 No enchantment there is against Jacob,
 There is no divination against Israel.
 In its time shall it be said of Jacob and of Israel.
 What hath God wrought?
 Behold the people rise up as a lioness!
 And as a lion does he raise himself up!
 He shall not lie down till he eat of the prey,
 And drink the blood of the slain."

What an awful rebuke this was to unbelieving Balak. He surely had expected a change in the mind of that God whose aid and help Balaam was to invoke. Maybe, he thought that God would once more, after a second request, allow Balaam, as at the time when Balak's princes came to him, to speak a more favorable word; instead of that with an awful commanding voice—for thus it must have been—Balaam shouts to Balak to rise and listen. He hears now that God's promises to Israel are unchangeable, they can never be reversed. The same truth we have not alone from Balaam's lips, but likewise from the lips of Paul, the servant of the Lord, who after giving his wonderful prophetic testimony concerning his own beloved Jewish nation, cries out in exaltation, "The gifts and calling of God are without repentance." God is ever the covenant-keeping God, and every word which has come from His loving heart through the prophets to His people Israel He will yet fulfill. Balak, in his unbelief and his ignorance, as well as his

hatred against Israel, is, alas, a sad type of Christendom, apostate, disbelieving the promises of the God of Abraham, ignorant of His purposes concerning Israel, and, therefore, despising and cursing those whom they should honor and love. Again, in this parable, we notice four principal thoughts, which now bring us a step nearer to Israel, Israel's calling and Israel's future, just as Balaam and Balak were on Pisgah's mountain-top nearer to the camp than on the heights of Baal.

1. He hath not beheld iniquity in Jacob nor seen travail (or perverseness) in Israel. It seems to us a very significant fact that in all of Balaam's parables sin and guilt is never mentioned. However, it does not say here that Israel is without iniquity or evil travail, but the statement is that God hath not beheld iniquity and not seen perverseness in Israel. Truly Israel had sinned against God during their travels in the wilderness. Israel was likewise punished for it, but their apostasy was never hopeless. In all their iniquity and perverseness they are still His beloved children, and the promise is theirs very definitely, that the seed of Israel can only be cast away for all that they have done if the heavens above can be measured and the foundations of the earth searched out beneath. (Jeremiah xxxi:36, 37). That, of course, means that it will never come to pass. But more than that, to Israel belongs the promise of forgiveness, when, indeed, the eyes of God will not behold iniquity in Jacob nor will He see perverseness in Israel. In Micah, the last chapter and last three verses, is one of these sweet national promises to Israel, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again and have compassion upon us; he will tread our iniquities under foot, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." God looking upon Israel and no iniquity, God beholds His people and no perverseness; their sins forgiven and remembered no more.

2. In the second place notice the statement of Balaam, "Jehovah his God is with him, and the shout of a king in his midst." This was true in part when Balaam looked upon the camp of Israel. I wonder if Balaam's prophetic eye did pierce that cloud of glory, which in all its splendor was resting in the midst of Israel? Maybe he saw in that cloud, what the prophet Ezekiel saw in his vision, a throne, and upon the throne one like the Son of Man surrounded by the sign of the first covenant, a rainbow. There was no king in the midst of Israel at that time; Jehovah was king. Prophetically all points to the time when Israel's travail and iniquity will have an end, and He whose name is ever Emanuel will be the King in the midst of His redeemed people.

3. In the next place we notice that Balaam speaks of that deed of salvation, the redemption of Israel from the house of Egypt, which

stands in the Old Testament as a type not only of our redemption in the blood of the Son of God, but likewise as the type of that future deed of God when He will gather His outcast children from the four corners of the earth. (See Jeremiah xvi:14-15). It is important that in the next parable Balaam repeats the same words only in another connection. Connected with the fact in this parable that God brought Israel out of Egypt stands the statement that there is no enchantment against Jacob and no divination against Israel. Egypt could hold Israel for centuries, but Egypt's wickedness ripened, and when the hour had come there was no power in the air nor upon the earth which could prevent the carrying out of the judgments of God upon Egypt, and the mercies upon Israel. No enchantment and no divination will ever frustrate God's plan in the future.

4. And then in the fourth place: In its time shall it be said of Jacob and of Israel, "What hath God wrought?" Just a glimpse is given here of that time of conquest in Israel and through Israel, when the people shall rise up as a lioness, when he shall not lie down till he has eaten the prey and drunk the blood of the slain; which not only Balaam in his next parables has to make plainer because the vision now hastens towards the end, but likewise which all the prophets from beginning to end have revealed. We shall see more of this in the third parable of Balaam.

From the top of Peor, Balaam now beholds Israel abiding in their tents according to their tribes. The Spirit of the Lord comes upon him. It is no longer meeting with the Lord and receiving it from Him, but the Spirit is upon him and through the Spirit he receives a higher revelation. He is now fully persuaded that Israel is to be blessed and he yields himself without resistance to God.

"The oracle of Balaam, son of Beor,
 Even the oracle of the man with eyes that had been shut:
 His oracle who heard the words of God,
 Who seeth with the vision of the Almighty;
 Falling, but his eyes uncovered:—
 How goodly are thy tents, O Jacob!
 Thy tabernacles, O Israel!
 As valleys are they spread forth—
 As gardens by the river's side;
 As aloe trees that Jehovah planted;
 As cedars beside the waters!
 Water poureth from his buckets,
 And his seed is in many waters;
 And his king shall be higher than Agag.
 And his kingdom shall be exalted.
 God bringeth him out of Egypt;
 He hath strength like that of the wild ox

He shall eat up the nations, his adversaries,—
 Yea, he shall break their bones,
 And smite them through with his arrows,—
 He couched, he lay down as a lion;
 And as a lioness,—who will rouse him?
 Blessed is he that blesseth thee,
 And cursed is he that curseth thee!"

Balaam, forced to speak, is now made to proclaim the victory of the nation of destiny and what God will do among them.

1. We notice first a description of Israel: "Goodly tents, beautiful tabernacles spread forth as valleys, gardens by the river side, aloe trees and cedars beside the waters, waters poured from his buckets, seed in many waters." Every Sabbath day and at every feast commanded by God, in entering the synagogue, this beautiful description of Israel's happiness is chanted by the orthodox Jews. Still it has not yet been realized, and whatever spiritual lessons for the church we may derive from it, we do not care to follow them at this time. Israel still living in miserable huts, no tabernacles among them, far from being like gardens by the riverside, and aloe trees and cedars beside the waters. Truly his seed in many waters, but not in honor and peace, but dishonor and unrest. The prophetic eye, however, sees it all accomplished, and Balaam's vision leaps over centuries and centuries to the time of the end when Israel's unbelief has ended and once more the tribes are gathering to take possession of the land, their glorious inheritance. When that great Sabbath day commences, that day of the Lord, Israel's hope will be realized, and what the pious orthodox Jew to-day sees in faith and often repeats with tears in his eyes, will then be a blessed reality. How goodly are thy tents O Jacob, thy tabernacles O Israel. In the highly poetical strain we realize the type of the living Spirits, the water poured from His buckets.

2. In two lines Balaam speaks of the king and kingdom which is to be exalted. Agag was the title of the king of the Amalekites, the national enemy of Israel. Haman was an Agagite; he came from Amalek, a fitting type of the Antichrist, and here Balaam sees a king coming, who is higher than Agag, than all the powers which are anti-Semitic, and that king will have a kingdom which will be exalted. It is hardly necessary to enlarge upon this.

3. We notice now for the second time the repetition, "God bringeth him out of Egypt," but after the phrase, he hath strength like that of a wild ox, he changes his words. In the second parable we saw that he continues saying, "there is no enchantment against Jacob and no divination against Israel," while in this he says after stating, "God bringeth him out of Egypt, he shall eat up the nations, his adversaries, yea, he shall break their bones and smite them through with his arrows." It seems in the second parable Egypt of the past is meant, and in

this parable, it is Egypt of the future, as already quoted from Jeremiah, the regathering of the people through the high and wonderful hand of the Lord. Connected with that second Egypt, that great and wonderful deed of Jehovah's, when the whole nation will be redeemed and spirit-filled in that day; connected with that is the judgment of the nations, which are the adversaries of Israel. There is a wonderful similarity between the story in Exodus and the future history of Israel, and the nations still unwritten on the pages of history and only visible by eyes of faith in the word of our God, who will speak again and not keep silence. The words, "he couched, he lay down as a lion and as a lioness will rouse him," is a quotation from Jacob's prophecy of Judah, but here applied to the entire nation, which will become through the lion of the tribe of Judah the lioness who will lie down and spring upon its prey and drink the blood of the slain. The last stanza of the first part of the third parable is again a repetition of God's promise to Abraham now seen in its fulfillment; both declare from an enemy's mouth how surely, how fully every utterance of God shall come to pass.

However, the prophecy in these parables is still incomplete, something is lacking which must be said. Step by step the Lord and the Spirit led Balaam up to the consummation, and while Balak's anger is kindled and like a raving maniac he stamps with his feet and smites his hands together, crying to Balaam, "I called thee to curse mine enemies and lo, thou hast altogether blessed them these three times, flee to thy place," and while Balak denied him the honor he had promised, Balaam in a divine defiance, the fire of God burning forth from his eyes, turns once more to Balak and says, "Behold I am going to my people; come, I will admonish thee what this people shall do unto thy people in the last days." Then—

"The oracle of Balaam, son of Beor,
 Even the oracle of the man with eyes that had been shut!
 The oracle of one that heareth the sayings of God
 And who knoweth the knowledge of the Most High;
 Seeing with the vision of the Almighty;
 Falling, but his eyes uncovered:
 I see him, but not now;
 I behold him, but not nigh:
 There hath come a star out of Jacob,
 And a sceptre hath risen out of Israel,
 And hath smitten through the sides of Moab,
 And dashed against each other all the sons of tumult.
 And Edom is a possession—
 Seir also a possession—his enemies;
 And Israel doeth valiantly.
 Yea, out of Jacob one hath dominion,
 And destroyeth what is left from the city."

And he looked upon Amalek and took up his parable, saying—

“Amalek first of the nations!
And his latter end, destruction!”

And he looked at Kenites and took up his parable, saying—

“Firm is thy dwelling place,
And thy nest fixed in the rock!
But the Kenite shall be ruined,
Until Asshur carry thee captive away.”

And he took up his parable, saying—

“Who shall live when God appointeth this?
And ships shall come from the coasts of Kittim,
And shall afflict Asshur, and afflict Eber,
And he also . . . to destruction.”

And Balaam rose up and went and returned to his place and Balak also went his way.

This is the most remarkable parable of Balaam, and surely it is the very breath of God. He boasts himself of knowing the knowledge of the Most High, seeing with the vision of the Almighty. After this introduction he speaks again that he sees Him and beholds Him. However, not now and not nigh. We recollect that in the first parable he said likewise from the top of the rocks, “I see him and from the hills I behold him.” There it was the nation, here it is a person; namely, the King of Israel whose shout he had heard before among the wonderful people. The description of this coming King is glorious. First he sees him as a star coming out of Jacob, and then he calls him a sceptre risen out of Israel, smiting through the sides of Moab and turning against each other all the sons of tumult. In consequence of this Edom becomes his possession, likewise Seir; all his enemies are conquered and Israel stands with the King and does valiantly. It is a very pronounced Messianic prophecy relating to the time when the kingdom is to be restored to Israel. Many teachers of God's Word have made a mistake in applying this prophecy to the time of the first coming of the Lord Jesus Christ. The Jews recognize the prophecy as relating to the King Messiah. One of their false Messiahs was known by the name Bar-Chochva, the son of a star. We also notice that after he has taken Edom and Seir for his possession, Balaam says, “Yea, out of Jacob one hath dominion and destroyeth what is left from the city.” In these words reference is made to his reign and rule in the coming age. The vital point of this last parable of Balaam is the prophecy concerning the fate of the Gentile powers. We have first Moab, who is smitten through the sides; the sons of tumult are connected with Moab and who are dashed against each other; Edom and

Seir, Amalek, Asshur, Eber, and the ships coming from the coast of Kittim. All these nations having passed away stand nevertheless in a very pronounced relation to the great day of the wrath of the Lord, when He whose right it is will appear once more. In fact they seem to come again to the front in the latter day. We will quote here a remarkable passage from the prophet Jeremiah, which relates to Moab. Jeremiah xlviii:47, "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." In chapter xlix:6, we read, "And afterward I will bring again the captivity of the children of Ammon, saith the Lord." And in the 39th verse, "But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." All these nations have been judged in the past, and their descendants are hard to find, yet God knows and in His own way and in His own time He will have every one of His words fulfilled.

What else do we see in this last parable of Balaam than the judgment of the world-powers? Later Nebuchadnezzar, another Gentile ruler like Balak, had a dream, and he saw the great image, the wonderful picture of the four kingdoms of the world; and Daniel, a true prophet of Jehovah, not like Balaam, interpreted the dream for Nebuchadnezzar, but what Nebuchadnezzar dreamed and Daniel saw in his vision Balaam here sees in his last vision from the top of Peor. Wonderful description of the time when the stone cut out without hands smashes the proud image and reduces it to dust! Wonderful vision later seen by Zechariah, the four carpenters who are being raised up to conquer the four horns who have scattered Israel, Judah and Jerusalem (Zechariah i). There is no doubt that Asshur stands for the first of the Gentile empires, that is Babylon, and Eber probably for the other, the Medo-Persian, while Kittim, the Isles of the West, stand for the Greek and Roman rule.

DEUTERONOMY

CONTENTS

Introduction.....	371
Division of Deuteronomy.....	379
Analysis and Annotations.....	381

The Book of Deuteronomy.

Introduction.

The fifth book written by Moses is called Deuteronomy on account of an erroneous Greek translation of Chapter xvii:18. The words "a copy of this law" were translated by mistake "a second law." Deuteronomy means "second law." The Hebrews call it "Haddeborim," which means "the Words."

This book does not contain a second Law, as suggested by the word Deuteronomy; nor is the book a mere repetition of the Law previously given in Exodus, Leviticus and Numbers. The analysis and annotations as given in this work show that such is not the case. Dr. Martin Luther remarks on this book: "Deuteronomy is a compendium and summary of the whole Law and wisdom of the people of Israel, wherein those things which relate to the priests and Levites are omitted, and only such things included as the people generally are required to know." This is a correct view. It is "a hortatory description, explanation, and enforcement of the most essential contents of the covenant revelation and covenant laws, with emphatic prominence given to the spiritual principle of the law and its fulfilment; and with a further development of the ecclesiastical, judicial, political and civil organization which was intended as a permanent foundation for the life and well-being of the people in the land of Canaan. There is not the slightest trace, throughout the whole book, of any intention whatever to give a new or second Law."

The Book of Deuteronomy is the book which demands *obedience*. Obedience is the keynote of almost every chapter. It is the great lesson of the book. Obedience in the spirit of love, flowing from a blessed and enjoyed relationship with

Jehovah, is the demand made of His people. Over and over again in this final portion of the Pentateuch the people Israel are reminded of the great goodness and faithfulness of Jehovah. How He redeemed them out of the house of bondage, carried them through the wilderness, guided them, gave them food, sustained them is repeatedly stated. And He, who chose Israel and dealt thus with them has a perfect claim on their love; that love is to be expressed by obedience. There are some misguided believers who pass by this magnificent book as if there were no lessons to be learned here. To do this is a very serious mistake. No book in the Bible must be ignored. Each bears its own peculiar character and message. We do well to look under the guidance of the Holy Spirit for the spiritual lessons which are written for us here. Is the principle of the book of Deuteronomy, obedience to Jehovah and His Word in the spirit of love and godly fear, abandoned in the New Testament? We answer, it is as prominent there as it is in this fifth book of Moses. New Testament believers, forming the body of Christ, are brought into the highest possible relationship with the Lord. They possess a position which Israel never possessed and of which even their greatest prophets were ignorant. Christian believers are one with the Lord Jesus Christ. Everywhere in the Gospels and in the Epistles this relationship into which the grace of God has brought believers forms the basis of exhortation to love the Lord and to obey His Word; to live unto Him. "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest myself to him. . . . If a man love Me he will keep My words, and My Father will love Him, and we will come unto Him, and make our abode with Him. He that loveth Me not, keepeth not My sayings, and the Word which ye hear is not mine, but the Father's, who sent Me" (John xiv:21, 23, 24). "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments

and abide in His love" (John xv:10). May God's people everywhere be reminded, in the days of laxity and worldliness, that the Lord who has redeemed us and has washed us from our sins in His own blood, claims our love and obedience. This fact makes the book of Deuteronomy, if carefully studied in a spiritual way, of great importance to every child of God. If read it is bound to produce a response from every heart indwelt by His Spirit and a closer walk with God and more childlike obedience will be the result. It is deeply interesting at the same time to study this old book. This book, three thousand years old, having power to touch the heart and the life of all who receive its message, is an evidence in itself of its divine origin. Well has it been said: "Take any human writing of the same date as the book of Deuteronomy; if you should lay your hand on some volume written three thousand years ago, what would you find? A curious relic of antiquity—something to be placed in the British Museum, side by side with an Egyptian mummy, having no application whatever to us or to our time—a musty document—a piece of obsolete writing, practically useless to us, referring only to a state of society and to a condition of things long since passed away and buried in oblivion."

Higher Criticism and Deuteronomy.

On account of the sublime character of this book, Deuteronomy has been the object of the special attacks by the critics. These boasting "scholars" have left nothing un-attacked, but have defiled with their foolish theories and inventions the perfect Word of God. Throughout our studies in the preceding books, we have touched repeatedly upon their arguments and repudiated their claims. It is quite impossible to follow here the history and development of the criticism of Deuteronomy. There is a reason, which we hope to state later, why this book has been the special object of these Satanic attacks, to rob it of its authority. And we wish to add, that nowhere else in their criticism

are the critics so at sea and often contradicting each other, as in their attacks upon Deuteronomy. All deny, of course, the Mosaic authorship. The dates are placed many centuries after Moses. To show how these "learned" gentlemen agree, we give a few names of professors and others and what they say about the date of the book. Oettli and others assume that it was composed during the earlier, but post-Solomonic, time of the Kings. Vatinger and Koenig claim it was written under Hezekiah. Ewald, Riehm, Smith, Kautsch, etc., teach it was composed under Manasseh's reign. De Wette, Bleck, Welshausen, Reuss, Dillman, etc., believe it was written when Josiah was King. Gesenius and a host of modern critics put the composition of Deuteronomy during or even after the Babylonian captivity. Here is harmony!

If Deuteronomy was not written by Moses immediately before his death, then the book has no claim whatever upon our confidence. It must be rejected as a colossal fraud. And if this book was not written by Moses and therefore must be classed as a forgery, then the testimony of the Lord Jesus Christ concerning this book would have to be dismissed as untrustworthy; that would rob Him of His infallibility. Furthermore the entire New Testament teaching would be affected by it, for the New Testament writers in their inspired testimony make constant use of the book of Deuteronomy.

Higher Criticism is Infidelity.

Higher Criticism is infidelity and that of the most dangerous kind, because it comes in the garb of an angel of light and often claims to be a friend and a helper, to lead people into the truth. All the prominent infidels (and most of them, if not all immoral men) ridiculed the idea that Moses wrote Deuteronomy.

We quote from that well-known infidel, who lived about a hundred years ago, Thomas Paine:

"In Deuteronomy the style and manner of writing marks more evidently than the former books that Moses is not the writer." "Though it is impossible for us to know identically who the writer of Deuteronomy was, it is not difficult to discover him professionally, that he was some Jewish priest who lived, as I shall show in the course of this work, at least 850 years after Moses."

Recently an official of high standing in the Methodist Episcopal Church wrote a book in which he followed closely in the tracks of German infidel critics. He made the following assertions:

"It is clear, say our modern authorities, that he (Moses) could not have been the author of this book (Deuteronomy). For reasons equally convincing, it is evident that the book must be the product of a period or periods far later than that of Moses." "The date of its origin is probably not far from the middle of the sixth century B. C."

Is there any difference between the statements of the infidel Thomas Paine and the Methodist preacher of prominent standing? Both speak the same language. Doubly sad it is, when the men, who adopt this destructive criticism, are destitute of any scholarship whatever. They are but weak echo-men of others.

Our Lord and Deuteronomy.

Our Lord Jesus Christ put special honor upon this book. It is this book which He quoted exclusively when Satan came to Him with his vile temptations. Three times He took His answers from that one book, quoting chapter vi:13, 16; viii:3; x:20. This certainly is highly significant. He, who knew the Word so well, might have gone to any other portion and used it with equal effect. But He chose to take refuge behind this book and draw the weapon from it to defeat Satan, who now tries, by his instruments, to destroy the trustworthiness of the book in which the Lord Jesus Christ so firmly believed as the very Word of God. And

our Lord no doubt foresaw all this modern day infidel criticism. Did He know anything of the authorship of Deuteronomy? Would He have quoted from this book if it had been a forgery? If these words are not truly the Word of God, though claiming to be that, then they are falsehoods. How could Satan have been defeated by falsehoods? Alas! these critics go so far in their blasphemy, that they charge Christ with ignorance, or that He acquiesced in a popular error of His times! The testimony our Lord has given to this book is sufficient to establish its divinity as well as the Mosaic authorship.

But there is another reason why He selected Deuteronomy in answering the Devil. As we have seen Deuteronomy tells of obedience. Hence the One who had come to be obedient, yea obedient unto death, the death of the cross, went to that book, which speaks of obedience, to show how He submitted to the will of His Father and to defeat Satan thereby. Our Lord therefore bore witness also to the very character of the book itself.

In the New Testament.

Equally striking it is that the Lord in many other instances made use of Deuteronomy. And the Holy Spirit in almost every portion of the New Testament connects His testimony with this great book. We earnestly request our readers to study the following passages and turn to these references. This not only shows how Deuteronomy is made use of in the New Testament, but it will help in understanding the book. *Deut. i:16, 17; xvi:19* and *John vii:24*; *James ii:1*. *Deut. iv:2; xii:32* and *Matt. v:18*; *Rev. xii:18-19*. *Deut. iv:7* and *James iv:8*. *Deut. iv:29-31; xxxi:6* and *Hebrews xi:6; xiii:5*. *Deut. v:5* and *Gal. iii:19*. *Deut. vii:8* and *1 John iv:10*. *Deut. ix:7, 24; x:16* and *Acts vii:51*. *Deut. ix:15, 19* and *Hebr. xii:18*. *Deut. x:17* and *Acts x:34* and *1 Tim. vi:15*. *Deut. xiii:14* and *2 Cor. vi:15*. *Deut. iv:2; xvi:19; xxviii:9* and *1 Peter ii:9*. *Deut. x:11* and *Matt. xxvi:11*; *John xii:8*. *Deut. xvi:20* and *1*

Tim. vi:11. *Deut.* xvii:6; *xx*:15 and Matt. xviii:16; John viii:17; 2 Cor. xiii:1; Hebr. x:28. *Deut.* xviii:15 and Acts iii:22; vii:37; John i:21; vi:14; Matt. xvii:5. *Deut.* xviii:16 and Heb. xii:19. *Deut.* xviii:19 and Luke x:16; John xii:48; Acts iii:23. *Deut.* xviii:18 and John xii:49. *Deut.* xix:19; xvii:7 and 1 Cor. v:13. *Deut.* xix:21 and Matt. v:38. *Deut.* xxi:6 and Matt. xxvii:24. *Deut.* xxi:23 and Gal. iii:13. *Deut.* xxii:22 and John viii:4. *Deut.* xxiii:25 and Matt. xii:1. *Deut.* xxiv:1 and Matt. v:31; xix:3. *Deut.* xxiv:14 and James v:4. *Deut.* xxv:3 and 2 Cor. xi:24. *Deut.* xxv:4 and 1 Cor. ix:9; 1 Tim. v:18. *Deut.* xxv:5 and Matt. xxii:24. *Deut.* xxvii:26 and Gal. iii:10. *Deut.* xxix:3 and Rom. xi:8. *Deut.* xxix:18 and Heb. xii:15. *Deut.* xxx:6 and Rom. ii:29. *Deut.* xxx:11 and Romans x:6-8. *Deut.* xxxi:26 and Rom. iii:19. *Deut.* xxxii:21 and Rom. x:19. *Deut.* xxxii:35 and Rom. xii:19; Heb. x:30. *Deut.* xxxii:43 and Rom. xv:10.

And if Deuteronomy were not true, not the Word of God, what then? Every part of the New Testament would collapse.

Interesting Prophecy.

But Deuteronomy is also a book of prophecy. Moses is called in it a prophet. He exercises His office in this final book he wrote. From Pisgah he beheld the land in all its beauty. But before he had that vision, he had seen the future of the people, who had been his charge during the weary years through the desert sands. How wonderful it is that he, their appointed leader, who knew the people so well, uttered prophecies, which cover the past, present and future history of Israel. How minutely curses, which were to come upon the people, are predicted in this book! How minutely they were fulfilled and are still in course of fulfillment.

His great song (chapter xxxii) is wholly prophetic. It is, if rightly understood, a key to the entire prophetic Word.

What is yet to come upon the nation, both in judgment and in blessing, was beheld by Moses.

His last message was the blessing. The man, the faithful servant of Jehovah, to whom was given the ministry of the Law (which can do nothing but curse), ends his earthly testimony by uttering a blessing. That blessing will yet come upon the sons of Jacob and all nations will rejoice in coming days, when His people is brought back and all His promises are fulfilled. May it please God to make the study of this book a great blessing to all His people.

The Division of Deuteronomy.

I. THE FIRST DISCOURSE OF MOSES. RETROSPECT.

Chapter i-iv:43.

1. Introduction. Chapter i:1-5.
2. From Horeb to Kadesh. Chapter i:6-46.
3. After the Forty Years. Conflict and Conquest.

Chapter ii-iii.

4. Hearken, O Israel! Chapter iv:1-40.
5. The Three Cities of Refuge. Chapter iv:41-43.

II. THE EXPOSITION OF THE LAW; AND THE STATUTES; EXHORTATIONS AND WARNINGS; BLESSING AND CURSE. Chapter iv:41-xxx:20.

1. The Proclamation of the Decalogue. Chapter iv:44-v:33.

2. The First Commandment and What It Involves. Chapter vi.

3. The Possession of the Land and Their Separation. Chapter vii.

4. Thou Shalt Remember! Provision and Warning. Chapter viii.

5. Warning Against Self-Righteousness. Their Previous Failures. Chapter ix-x:11.

6. Jehovah's Love and His Requirements of His People. Chapter x:12-22.

7. Israel's Responsibility; The Blessing and the Curse. Chapter xi.

8. The Place of Worship. Chapter xii.

9. Warning Against False Prophets and Their Punishment. Chapter xiii.

10. The Children of God. Their Separation. Chapter xiv.

11. The Year of Release and Liberation of Hebrew Slaves. Chapter xv:1-18.

12. The Firstlings and the Three Feasts. Chapter xv:19-xvi:17.

13. Justice and the Choice of a King. Chapter xvi:18-xvii:20.

14. The Rights of the Priests and Levites. The True and the False Prophet. Chapter xviii.

15. Laws for Israel in the Land. Chapter xix.

16. Concerning Future Wars. Chapter xx.

17. The Expiation of an Uncertain Murder. Various Instructions. Chapter xxi.

18. Against Inhumanity and Different Violations. False Testimony and Sins of Adultery. Chapter xxii.

19. The Congregation of Jehovah; Its Constitution and Holiness. Chapter xxiii.

20. Concerning Divorce. Laws of Mercy. Chapter xxiv.

21. Various Laws and Responsibilities. Chapter xxv.

22. First Fruits and Prayer. Chapter xxvi.

23. The Memorial of the Law at Mount Ebal. Gerizim and Ebal. Chapter xxvii.

24. The Blessing and the Curse. Chapter xxviii.

25. The Repetition of the Covenant and the Restated Curse. Chapter xxix.

26. The Dispersion and the Return. The Final Appeal. Chapter xxx.

III. THE FINAL WORDS OF MOSES. THE VISION OF THE FUTURE. Chapter xxxi-xxxiv.

1. Moses' Final Charge. The Written Law Delivered. Jehovah's Word to Moses. Chapter xxxi.

2. The Song of Moses. Chapter xxxii:1-43.

3. The Blessing of Moses. Chapter xxxii:43-xxxiii:29.

4. The Death of Moses. Chapter xxxiv.

Analysis and Annotations.

I. The First Discourse of Moses.

Retrospect.

Chapter i-iv:40.

I. The Introduction.

CHAPTER 1:1-5.

The people were still on this side of Jordan in the wilderness. The second verse, containing a parenthetical statement, gives the story of their unbelief, as recorded in the Book of Numbers. "There are eleven days' journey from Horeb by the way of Mount Seir unto Kadesh-barnea." They might have reached the place they occupied now, facing Jordan and the land, in eleven days. It took them almost forty years. Unbelief had kept them back. It was towards the end of the fortieth year, in the eleventh month, that Moses began his wonderful addresses. In the first month of that memorable year Miriam had died (Numb. xxi). His brother Aaron had died in the fifth month (Numb. xxxiii:38). Moses was soon to follow him at the close of the fortieth year, at the ripe age of one hundred and twenty. Forty years were spent by Moses in the palaces of Egypt; forty years he was a shepherd in the land of Midian and forty years he was the leader of God's people through the wilderness. Before he went to the top of Pisgah to behold the land and to die, he pours out his heart in the presence of all Israel. His words were "according unto all that the Lord had given him." All he had received from the Lord he passed on faithfully to the Lord's people. "Moses verily was faithful in all God's house, as a servant, for a testimony of those things, which were to be spoken afterward" (Heb.

iii:5). Once more, therefore, he placed the words of the Lord before their hearts. This is the blessed object of ministry, to make known what God has revealed. True ministry is to deliver the message received. "For I delivered unto you first of all that which I also received" (1 Cor. xv:3). Moses declared the Law unto them (verse 5). The Hebrew word "declare" means "to make plain." It is used in Habakkuk ii:2.

2. From Horeb to Kadesh.

CHAPTER I:6-46.

1. The Command to go in and to possess the Land. 6-8.
2. The Appointment of Judges reviewed. 9-18.
3. The Failure to possess the Land. 19-33.
4. The Judgment of God. 34-46.

In the beginning of our annotations we must guard once more against the misleading conception, that the book of Deuteronomy is nothing but a rehearsal of previous history. On account of this wrong estimate, the book has not received the close study it deserves and God's people have missed the blessing, which results from such a study. It is true, Deuteronomy contains much that is retrospective, but it is far from being mere repetition. Spiritual lessons are found here, which are very much needed at the present time.

God had spoken at Horeb, "Ye have dwelt long enough in this mount." This communication is not found in the book of Numbers, though the opening chapters of that book presuppose such a command. Not a word is said here of the cloud and the trumpets, the twofold means by which Jehovah guided and directed His people. We therefore learn, that the Lord also spoke in direct words to them. He had watched their dwelling at Horeb; the purpose He had with them at that mountain was accomplished and now they had been instructed to move. It reveals the loving

interest the Lord took in His people and in their movements. And He is still the same, who controls the tarrying and the journeying of His people. Every word in verses 7 and 8 reveals the divine purpose to lead His people at once into the land, which He had sworn unto Abraham, Isaac and Jacob (Genesis xxii:16). The land was set before them; all they needed was to go forward in faith and possess it. They failed miserably.

The nation had greatly multiplied and Moses was not able to bear them alone (Exodus xviii:17, 18; Num. xi:14). To guard against any misunderstanding of his word: "I am not able to bear you myself;" Moses added the gracious wish "the Lord God of your fathers make you a thousand times so many more as ye are and bless you, as He hath promised you!" These beautiful words still breathe the warmth of the loving heart of Moses and they are also expressing his faith in the promise of Jehovah. Provision was made for the relief of Moses. There is no discrepancy here with the statements in Exodus and Numbers on this matter. Moses in his address does not give a repetition of the historical-chronological facts, and circumstances, but simply mentions them incidentally as leading up to the main object of his address. It was failure on his part, when he complained of his burden. We learned this in our annotations of Numbers xi. May we think here of the great burden-bearer, our Lord, who never fails His people and who never complains. We can cast our burdens and cares upon Him and shall ever find that He careth for us.

The sending out of the spies is next mentioned. Here we find the hidden things uncovered and the motives are given, which prompted the people to ask for the spies. They asked for the spies themselves. So we learn that the wish did not come from the Lord, nor from Moses. When Jehovah saw the desire of their hearts and heard their request, He commanded the sending out of the spies. He knew in what it would result. Moses was ignorant of that, therefore, the saying pleased him well. If the

people had faith in God they would have been obedient at once and gone up to possess the land. The story of their unbelief and rebellion follows. Fearful was the accusation, which came from their lips. "Because the Lord hated us, He hath brought us forth out of the land of Egypt to deliver us into the hands of the Amorites, to destroy us." What ingratitude and blindness! The Lord, who had so graciously delivered them out of Egypt, who had overthrown the hosts of Egypt, who had given them the bread from heaven and water out of the rock, Him they accused of hatred.

The words of Moses to inspire the murmuring people with new courage (verses 29-31) do not appear in the book of Numbers. Deuteronomy is clearly not a mere rehearsal of what took place. Moses honored the Lord by the words he spoke. He did not share the unbelief of the people. The concluding paragraph of the first chapter shows the judgment, which fell upon that unbelieving generation. The opening words of Moses in this book are of a solemn character. Unbelief and disobedience had brought judgment upon the people. God's demands here and throughout this book are faith and obedience as the expression of faith. Confidence in Him and obedience, unswerving obedience He asks of us; He can never dispense with these. We find these demands of Jehovah everywhere. Obedience is the way to blessing and the enjoyment of what Jehovah is, while disobedience plunges into darkness and despair. And how significant are the burning exhortations to obedience from the lips of the servant of God, whose failure by being disobedient and self-willed had deprived him from entering into the land!

3. After the Forty Years. From Conflict to Conquest.

CHAPTER II.

1. From Kadesh to the Land of the Amorites. 1-23.
2. The Command to Possess. 24-25.
3. The Conquest of Sihon. 26-37.

The many days in the first verse are the thirty-eight years. We must notice the little word "we." "We turned and took our journey into the wilderness." Moses, Aaron, his sons, Joshua, Caleb and the faithful Levites turned back with the unfaithful, murmuring Israelites. Moses and all who had not shared in the unbelief of the people submitted to the sovereign will of the Lord. How strange it would have been if they had complained in sharing in the judgment of the mass of the people. This is true obedience and humility. "God resisteth the proud, but giveth grace to the humble; submit yourselves, therefore, to God" (James iv:6-7). The faithful ones shared the trials, the sorrows, the hardships of the murmuring multitudes. And Jehovah was with them and in gracious tenderness. Can there be anything more beautiful than the testimony of Moses he gives in verse 7! "For the Lord thy God hath blessed thee in all the works of thy hand; He knoweth thy walking through this great wilderness: these forty years the Lord thy God has been with thee; thou hast lacked nothing." Well may we ponder over it. The people, who had accused Him, insulted Him, disbelieved His word, this people He carried through the great wilderness so that they lacked nothing. May we take courage. Our failures, our short-comings, our unbelief do not arrest the gracious tenderness of His loving heart.

Intensely interesting is the divine injunction not to molest Edom, Moab and Ammon. The great principle which goes through Deuteronomy is very outstanding in this command of Jehovah. He guided them, gave His instructions and they were to depend on Him and be obedient to His will. They might have coveted to possess the plains of Moab or Mount Seir and the lands of Ammon. The Lord forbade them to do so. Disobedience would have been disastrous. Though Edom had harrassed Israel greatly and displayed an arrogant pride, yet Jehovah would not give Edom's possession to Israel. He remembered His word "I have given Mount Seir unto Esau for

a possession" (Gen. xxxii:3; xxxvi:6-8; Josh. xxiv:4). They were, therefore, not to seek what the Lord had not given to them. And this is obedience and a lesson of faith. What happy contentment there would be among God's people, if this rule were followed.

The same command not to distress the Moabites and Ammonites (blood relations to Israel) is given. The races of Giants are mentioned, which occupied the territories of Moab, Ammon and Edom. They had different names as stated in the text. Emim means "the terrible ones;" Zamzumim has the meaning "to murmur and meditate." This may have some reference to demon possession as seen in some of the present day mediums of spiritism. They were powerful and extremely vicious beings, given up to the control and service of Satan.

Then Jehovah called to action. "Rise up,* take your journey, and pass over the river Arnon, behold I have given into thine hand Sihon the Amorite, King of Heshbon, and his land, begin to possess it and contend with him in battle." Obedience is again the demand. While the statement in verse 25 "I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven" has been taken as hyperbolical, it also has a prophetic meaning. The Gentiles fear the Jews and the nations stand in dread of them. Some day the Jewish race will be the head of the nations of the world. Sihon's measure of wickedness and cruelty was full. His spirit was hardened like Pharaoh's and Israel completely overthrew him and his kingdom. "The Lord our God delivered all unto us" (verse 36). Read Psalm cxxxvi:19-26. It was His mercy. And His mercy endureth forever and is blessedly on our side. May we walk in obedience and find His mercy acting in our behalf.

*In verse 13, "Now rise up, *said I*"—the words in italics "*said I*" must be omitted. Not Moses, but Jehovah gave the command.

CHAPTER III.

1. The Conquest of Og. 1-11.
2. The Land Possessed. 12-20.
3. Joshua in the Place of Moses. 21-29.

In obedience to the Word of the Lord, they went to battle against Og, the King of Bashan. Obedience to the Lord and its results and blessing are the marks of the second and third chapters of Deuteronomy, while the first chapter shows disobedience and its fruit.

The Kingdom of Og in Bashan was a powerful kingdom. The cities had high walls with gates and bars. Their number was sixty. Archaeological research has proven the existence of strong and fortified cities in that territory, the ruins of which may still be seen. The oldest dwellings and ruined towers of Hauran (Bashan) are described by C. Von Raumer in the following words: "Simple, built of heavy blocks of basalt, roughly hewn, and as hard as iron, with very thick walls, very strong stone gates and doors, many of which were about eighteen inches thick, and were formerly fastened with immense bolts, of which traces still remain; such houses as these may have been the work of the old giant tribe of Rephaim, whose King, Og, was defeated by the Israelites 3,000 years ago." King Og was a giant, belonging to the remnant of the giant tribe of Rephaim. His iron bedstead is mentioned by Moses. There is nothing exaggerated about it. The bed was about twelve feet long and six feet broad, which does not mean that Og was as tall as that. Moses must have mentioned the bedstead of the slain giant, to remind the people of the great victory which the Lord had given them and to inspire them with confidence in the possession of the land. The Lord, who overthrew Og would certainly not fail them when they entered the land and met the enemies there.

They utterly destroyed men, women and children of every city. Many an infidel has sneered at this statement and blasphemed God, charging Him with cruelty and injustice for allowing such an extermination of human

beings. God is righteous. These people were steeped in all kinds of vices and wickedness, similar to the depravity and vilest corruption of the Canaanites. God had to deal in judgment with them. He could not permit them to exist, and as the sovereign God He dealt with them in His righteous government.

"Now, the question is, Are we competent to understand these ways of God in government? Is it any part of our business to sit in judgment upon them? Are we capable of unraveling the profound and awful mysteries of divine providence? Can we—are we called upon to—account for the tremendous fact of helpless babes involved in the judgment of their guilty parents? Impious infidelity may sneer at these things; morbid sentimentality may stumble over them; but the true believer, the pious Christian, the reverent student of holy Scripture, will meet them all with this one simple but safe and solid question, "Shall not the Judge of all the earth do right?"

This, we may rest assured, reader, is the only true way in which to meet such questions. If man is to sit in judgment upon the actings of God in government—if he can take upon himself to decide as to what is and what is not worthy of God to do, then, verily, we have lost the true sense of God altogether. And this is just what the devil is aiming at. He wants to lead the heart away from God; and to this end, he leads men to reason and question and speculate in a region which lies as far beyond their ken as heaven is above the earth. Can we comprehend God? If we could, we should ourselves be God.*"

This is a good answer to the infidel scoffer and should satisfy every Christian as well. The time is coming when the Lord will deal again in righteousness with this earth and then the slain of the Lord will be many.

The goodness and faithfulness of the Lord is thus unfolded by Moses in his address; it was meant for an en-

*C. H. McIntosh.

couragement to their faith and obedience. Next he speaks to them of the land, which the tribe of Reuben, Gad and half Manasseh received. We learned in our study of the book of Numbers that it was in self-will that they made the request. They were disobedient. Their failure is here completely overlooked by Moses. How beautifully this illustrates the grace of God!

He also reminded them of Joshua's call to be his successor; it took place at that time, after the conquest of the land on the East of the Jordan. He had seen what the Lord had done and that was an assurance of what the Lord would do in the future. All is worded so as to encourage confidence in the Lord and obedience to His command. And is it not even so throughout His entire Word? Everything in His Word urges us on to trust in Him with fullest confidence. Happy are we if we do so and manifest that confidence by a loving obedience.

Then we find a prayer of Moses, which is unmentioned in Numbers. It is a beautiful prayer. He pleaded with the Lord to let him go over to see the good land. It could not be, on account of his sin at the waters of Meribah. Meekly he tells out the story of failure in the presence of the people and gives the Lord's answer to him. Divine government had to shut him out from the land, but grace took him to the top of Pisgah to see, in company with the Lord, the land of promise.

3. Hearken, O Israel!

CHAPTER IV:1-40.

1. Obedience Demanded. 1-8.
2. The Covenant to be Observed. 9-14.
3. Take Heed unto yourselves lest ye Forget. 15-24.
4. The Warning. 25-31.
5. Israel, the Chosen Nation. 32-40.

"Now therefore hearken, O Israel" marks the beginning of the exhortation to keep the law of the Lord. First

he had shown the goodness and faithfulness of the Lord and upon that Moses admonishes them to be true to Jehovah and to the covenant. The same order is followed in our great New Testament Epistles. What the Lord has done for us, His grace and faithfulness, always occupies the first place; this is followed by our responsibilities to walk worthy of the Lord. The first great discourse of Moses in its two main features, the retrospect of what Jehovah had done and Israel's obligation to keep the law to enjoy the blessings of the covenant, is the key to the entire book.

They were to hearken and to do. Hearing and doing stand in the foreground of this section. The result of obedience is life and possession of the land. "That ye may live" does not mean the possession of eternal life, but a long earthly life in the promised land. See chapters v:33; vi:2; viii:1; xi:21; xvi:20; xxv:15; xxx:6, 16; xxxii:47. Nothing was to be added to the law and nothing to be taken from it. Alas! this warning has not been heeded. The elders with their traditions and commandments of men, added to the law and put the word of man above the Word of God, while later the Sadducees took away from the law and reduced the Word of God to the level of the word of man. The same is done to-day in ritualistic and rationalistic Christendom.

His voice had spoken to them; they had heard His words. They were privileged above all other nations. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes, and judgments so righteous as all this law, which I set before you this day?" Therefore, they had great responsibility. Three times Moses told them to take heed (verses 9, 15 and 23). He warned them to beware of idolatry. They were to serve only Jehovah for He had brought them forth out of the iron furnace, to be unto Him a people of inheritance. He had delivered them and made them His own people, therefore, they were to obey Him. Solemnly

Moses said, "I call heaven and earth to witness against you this day,* that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed." Moses in speaking these words had the first prophetic glimpse of their coming history of idolatry, followed by national ruin. This vision widens and he beheld them scattered among the nations. Verses 30 and 31 refer not only to past history, but they are yet to find a fulfilment in the latter days. It is the first prophetic note we hear in Deuteronomy from the lips of Moses. More fully he speaks of it towards the end of his farewell message to the people he loved so well.

Especially beautiful are the closing verses of this section. (Verses 33-40). What a display of what Jehovah had done for them, how He had revealed Himself and His power in their behalf! Therefore, He was entitled to a whole-hearted obedience from His people. "Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else." And what greater works He has made unto us His people, that great salvation in His blessed Son, our Lord! He has the right to claim our full obedience. May we consider constantly, who He is and what He has done for us and we shall yield to Him the obedience He looks for in His people.

*It has been stated Luke xxiii:43 is this Old Testament idiom in the New Testament, as if our Lord meant to say: "Verily I say unto thee to-day, thou shalt be with me in Paradise." However, this is positively wrong. It is the argument advanced by the teachers of soul-sleep. The same hint is made in the "Companion Bible." The comma does not belong after "to-day" but after "thee" as we have it in the English Bible.

4. The Three Cities of Refuge.

CHAPTER IV:41-43.

1. The Cities Set Apart. 41-42.

2. The Cities Named. 43.

The first address being ended, an action of Moses takes place. To detect here the hand of an editor, who added these verses, as Critics claim, cannot be sustained. The cities of refuge were mentioned in Numbers. Here the three on this side of Jordan are given. Then there were three more on the other side of which we read in chapter xix and in the book of Joshua. As stated in our annotations in Numbers, the cities of refuge are typical of Christ, who is our shelter from the avenger. Scattered through the land for the gracious purpose of sheltering the slayer, they also bear a prophetic testimony. They speak of Israel's hope.

"These cities of refuge, set at intervals through the land of Israel, are a garrison for it from God, which even still, in ruin, as the land is, watch over it, as ministers of unchanging grace, and prophets of now near-coming glory. This people of God, separated to Him in the wonderful way attested by their annals,—what, after all, has been their condition for many and long centuries of subjection to hostile races? They have been strangers and wanderers, Cain-like, and indestructible as Cain,—a nation surviving even in death, but as if to perpetuate only the memory of the doom under which they lie,—the doom of an awful fratricide. Such is, in fact, their condition,—a condition hopeless to most yet, though it may be now with a streak of gray dawn widening upon it. But these cities of refuge have all the time been watch-towers set to face eastward, ramparts round prostrate Zion, upon which the watchmen hold not their peace, and give Him no rest, till He establish it again,—yea, till He make it a praise upon earth (Isa. lxii:6, 7).

"They are His pledge, in view of what has in fact come to pass, that what He has foreseen cannot thwart His purposes, nor their sin His long-foreshown grace. Preach they may in sackcloth, but it is good tidings that they preach, of a place of security even for homicides,—for those for whom *His* plea shall yet avail, 'They know not what they do.' " *

The meaning of the three names are of equal interest. "Bozer" means "defence," a fortified place. Such Christ is for all who trust in Him. In Him we have our shelter and blessing as well. "Ramoth" means "heights." Our Lord occupies the exalted, the pre-eminent place and shelter in Him, we share His place as we read in the second chapter of Ephesians. "Golan" means "joy" or "their rejoicing." Even so we have in Him, who is our refuge, our joy and He has His joy in us.

*F. W. Grant on Deuteronomy.

II. The Exposition of the Law; Exhortations and Warnings; Blessing and Curse.

Chapter iv:41-xxx:20.

1. The Proclamation of the Decalogue

CHAPTER IV:44-V:33.

1. The Introductory Words. IV:44-49.
2. The Law Proclaimed. V:1-21.
3. Moses, the Mediator. 22-33.

First a general announcement is given of the discourse on the law. The fact is emphasized, that it was set before them after they came forth out of Egypt. Then the victories over Sihon and Og are mentioned once more and that they now possessed their land. Why this repetition? It was to remind them of the goodness and faithfulness of Jehovah, whose law they were about to hear expounded. It was to be a helpful encouragement to them and stimulate their obedience, while it also was the pledge of greater victories and blessings to come. Jehovah would keep His promise.

All Israel is gathered about Moses. The aged servant, so soon to leave their midst, now solemnly begins to utter the main discourse, which composes this book. The first verse of the fifth chapter contains the four words, which are found so often in this book of moral responsibility and practical obedience. These words are "Hear" (over thirty times); "Learn" (seven times); "Keep" (thirty-nine times); "Do" (almost one hundred times). These are therefore characteristic words of this great book. They were to hear, and hearing to learn, and learning to keep, and keeping to do. And this is still Jehovah's demand of us His people. All who have a spiritual nature love to have it so. What is more delightful and blessed, than to hear Him speak, to learn of Him, to keep His Word and to do, what He tells us!

Jehovah had made a covenant with them, not with their fathers, the patriarchs. The law covenant was made 430 years after Abraham. Moses then speaks in their hearing the words of the decalogue. The words differ somewhat from the twentieth chapter in Exodus, showing again that Deuteronomy is not a mechanical repetition of previous history. Higher criticism with its confused and confusing theories has made the best of this difference. Upon this difference critics claim that Moses could not have been the author of both. Says a critic: "Indeed he could not have written either in its present form, because that in Exodus is Jehovistic, and older than the record in Deuteronomy."* Such an assertion simply shows the blindness of these men of supposed learning and scholarship. Anyone can see that the records in Exodus and Deuteronomy differ. We do not need scholarship for that. The mysterious person, whom the critics call "Deuteronomist" certainly possessed the record in Exodus and could have easily copied the exact words. But why is there a difference? Exodus gives the history; Deuteronomy does not repeat that history, but in restating the decalogue, Moses makes such comments which are in perfect keeping with the object of Deuteronomy. If Deuteronomy claimed to be a literal repetition of the history recorded in Exodus and Numbers, then one might speak of discrepancy.†

*Dr. Davidson.

†"Deuteronomy proves that we have here a grave and instructive reference to the commandments formally given in the second book of Moses. Such moral motives as are added are therefore as appropriate in Deuteronomy as they could not, ought not to, be in Exodus. The remembrance of their own estate as slaves in Egypt till delivered by Jehovah is most suitable in verse 15; but it is certain that this is an appeal to their hearts, not the ground stated by God in promulgating the fourth commandment. All is perfect in its own place, and the imputation of self-contradiction as baseless as it is malicious and irreverent. But one must only expect this from men whose aim is to reduce the inspired writers to their own level, and who think that piety can co-exist with fraud, yea, with fraudulent falsehood about God."

Moses left out purposely certain statements he uttered when the law was given through him in Exodus; and he added by way of comment other words in fullest keeping with the moral purpose of his message to the people. This is most evident in connection with the commandment to keep the Sabbath-day holy. In Exodus xx we find the words "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." This reference to creation is omitted now by Moses, but he adds another spiritual motive to keep that day. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath-day" (verse 15). We see at once that the characteristic of Deuteronomy is maintained. The people are reminded of the faithfulness and goodness of Jehovah, His gracious dealing with them, and that is made the ground of their responsibility to obey His Word. See in connection with the Sabbath Exodus xxxi:12-17. It was a sign between Jehovah and Israel. We refer the reader to our remarks on the Sabbath in the analysis of Exodus.

Moses then confirms the record in Exodus. "And He wrote them in two tables of stone, and delivered them unto me." They possessed them. Moses was also appointed as mediator, the type of Him, who is mediator between God and man, our Lord Jesus Christ. And He has done more than Moses did; He made atonement. The people had recognized their sinful distance from God as well as their merited condemnation (that which is the purpose of the law), and therefore had asked for the mediator. Note verse 29: Jehovah speaks, the One who searches the heart and knows what is in man. Absolute obedience is again demanded in the closing verses of this chapter.

2. The First Commandment and What It Involves.

CHAPTER VI.

1. Hear, therefore, O Israel! 1-3.
2. The First Commandment. 4-5.
3. The Remembrance of these Words and Practical Obedience. 6-25.

"Hear, O Israel! The Lord our God is one Lord." Much has been made of this verse by orthodox Jews, who reverence it greatly. They call it the "Shema" after the first word "Hear." It is often used by Jews and Unitarians to deny the three persons of the Godhead. The Hebrew word "echod" (one) however, excludes forever such a denial, for it means a *compound unity*. The Hebrew has another word which expresses exactly what Jews and Unitarians, who reject the three persons in the Godhead, believe. It is the word "yochid"; this has the meaning of a *single one*.

"Jehovah, our Elohim is one Jehovah," thus the name of God is used in this verse. The verse states that to Him alone the name of Jehovah (the Self-existing One) rightfully belongs, He is the one who is absolutely God. It is the testimony against the Polytheism (many and different "gods") of the Gentiles, which surrounded Israel on all sides. And therefore, because He is the one God, and none beside Him, He must be loved with all the heart, with all the soul, with all the might. The heart with all its affections and energies must belong to Him. To believe on Him and to know Him must ever result in giving Him the heart. Spirit, soul and body must be devoted to Him. This is the first and the great commandment (Matthew xxii:38; Mark xii:29-30). And we know this Jehovah as our Redeemer, who came and died in our stead. The New Testament fully reveals the claims He has on those, for whose redemption He paid the price with His own blood. "We love Him, because He first loved us" (1 John iv:19). "And this commandment have we from Him, that he who loveth God loveth his brother also" (verse 21). "This is the love of God, that we keep His commandments" (1 John

v:3). "For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. vi:20).

Verses 6-9 are literally carried out by orthodox Jews. They write these words on parchment and put them in little boxes, which they bind with strips of leather to their foreheads and upon the hand. These are the phylacteries. They also put them in tin-boxes and nail them on the doors of their houses. All His words are worthy to be constantly remembered. The Word must be hid in the heart. It is to be in the family. It is never to be forgotten, whether we sit in the house, or walk, or rest, or rise up. Such a true spiritual remembrance of His Words will increase and constantly produce devotion and obedience to the Lord. How solemn the warning not to forget Jehovah in the days of blessing and prosperity! (verses 10-15). How often they did forget Jehovah in the days of peace and earthly blessing.

Verse 16 is of deep interest. "Ye shall not tempt the Lord your God, as ye tempted Him in Massah." The tempting of the Lord at Massah was questioning His presence among them (Exodus xvii:7). Our Lord made use of this word when the devil demanded that He should cast Himself from the pinnacle of the Temple. Satan then quoted Scripture in His presence. The enemy knows how to do that; but he either leaves something out from the Word or he adds something to it. In quoting from Psalm xci, he omitted seven words, "to keep thee in all thy ways." Satan knew the obedience of Christ and he tried to make our Lord act in obedience to the Word by testing God's Word. But such was not God's way; it was not according to His command to cast Himself from the pinnacle of the temple. If He had done it, it would have been an act of self-will and therefore disobedience. And that is why Satan left out those seven words. But what did our Lord do? He did not call Satan to task for mutilating the Scriptures, but quoted another Scripture to show His

unswerving obedience. "Again it is written, Thou shalt not tempt the Lord thy God." He would not tempt God. He quoted the book of Deuteronomy, because it is the book of obedience, and He had come not to do His own will, but the will of Him who sent Him. He also quoted the words in viii:3 and x:20. How this fact confirms the inspiration and genuineness of Deuteronomy, we have already mentioned in our introduction.

3. The Possession of the Land and Their Separation.

CHAPTER VII.

1. The Command to destroy the Canaanites. 1-4.
2. The Command to destroy their Idolatry. 5-11.
3. The Promise of Blessing and Help. 12-26.

Seven nations are mentioned as occupying the land, which God gave to Israel. These nations were steeped in the most awful licentiousness and practised the vilest abominations. There are different reasons to believe that Satan possessed them in a peculiar manner. God had tolerated these nations for many centuries. He waited in His mercy before the sword of justice was unsheathed. The measure of their wickedness was now full, the time for judgment had come. The Lord called Israel to be the executioner of that awful judgment. And whenever they carried out the divine judgment, not sparing any one, they had an object lesson of the holiness and righteousness of God. Their sons and daughters were not to marry any members of these doomed nations. That would result in apostasy from Him and in idolatry. All their altars, their images and their groves they were to destroy. They were a hoiv people. But the Lord did not choose them because they were more in number than other nations. Jehovah loved them. Solemnly they are once more told that the Jehovah who hath set His love on them is a faithful, a covenant keeping God. He keeps His covenant and mercy with

them that love Him and keep His commandments. But He also repays them that hate Him. Promises of blessings follow. If they are obedient, if they hear, keep and do (verse 12) the Lord would bless them. It is refreshing to read all these gracious promises. May they encourage us to trust in Him and walk in obedience. In Christ even greater blessings than these are put on our side. We know from subsequent history, how completely Israel failed to carry out all these instructions. They practised the vile abominations of the nations they were commanded to destroy. God had to deal with them in judgment. Instead of the blessings enumerated in verses 12-24, the curse was visited upon them. God's gifts and calling are without repentance; in a future day the remnant of Israel will inherit these things through the Grace of God.

4. Thou Shalt Remember! Provision and Warning.

CHAPTER VIII.

1. Remember the forty years and Jehovah's Care. 1-6.
2. The gracious Provision in the Land. 7-10.
3. Warning against forgetting Jehovah. 11-20.

Admonition to obedience begins this chapter. Disobedience and what will result from it closes it. Between the first and last verses we find extremely precious words. They are called upon to remember the experiences of the wilderness. It was Jehovah, who led them and watched over them. The wilderness experience was made a blessing to them. It taught them the blessed lessons of humility and brought out all that was in their hearts. And this corresponds to our own experiences. Jehovah's care over them had been manifested. They had to learn in the wilderness the lessons of dependence upon God. He supplied their need. They were fed with manna. Their raiment waxed not old. Their feet did not even swell (Chapter xxix:5; Neh. ix:20-21). "As a man chasteneth

a son, so the Lord thy God chasteneth thee." And thus He still deals with His people, whom He loves and whom He has redeemed in His Son, the people He is leading home to Himself through the wilderness. Oh, that we may trust Him fully and yield ourselves to Him in obedience!

"How wonderful to think of God's patient grace and painstaking love with His people in the wilderness! What precious instruction for us! With what intense interest and spiritual delight we can hang over the record of the divine dealings with Israel in all their desert-wanderings! How much we can learn from the marvelous history! We, too, have to be humbled and proved, and made to know what is in our hearts. It is very profitable and morally wholesome."

Verse 3 was quoted by our Lord, when Satan asked Him to turn stones into bread. His perfect obedience to God was again revealed, when our Lord defeated Satan by quoting this verse.

He also gives them a glimpse of the good land. There would be abundance of water, no scarcity of food, wheat, barley, vines, fig trees, pomegranates, oil and honey. Then there were the hidden treasures in the mountains. These things speak typically of our blessings, the spiritual blessings, with which we are blessed in Christ Jesus, to which we are fully entitled, but which we can only enjoy if we walk in faith and obedience to His Word. Another solemn warning is given to them by their loving leader. The warning is against highmindedness and forgetting the Lord, who has done all these things. The warning was not heeded and what Moses testified against them overtook them in their national history. May we also remember here the warning God has given to Gentile Christendom, not to be highminded, but to fear (*Romans xi:17-24*),

5. Warning Against Self-Righteousness. Their Previous Failures.

CHAPTER IX-X:11.

1. The Warning. 1-6.
2. The Failures of the Past. 7-24.
3. The Intercession of Moses. 25-29.
4. The Results of the Intercession. X:1-11.

This chapter and the first eleven verses of the tenth is aimed against the spirit of self-righteousness. First there is the warning. This is followed by their shameful history of the past, which showed that a boast of being righteous, or having any righteousness had to be positively excluded in their case. They had been rebels and they owed their existence wholly to the mercy of God and that was secured by the intercession of Moses. They were, therefore, to understand that the good land was not given to them for their righteousness; they were a stiffnecked people. How humbling the recital of their failures, their rebellion and murmuring against Jehovah, must have been! And Moses added to it, which must have cut them to the very heart. "Ye have been rebellious against the Lord from the day that I knew you" (verse 24). Mercy alone had saved them and had effected their restoration. How easy it is for our poor hearts, not different from theirs, to forget all we were and that we owe all we are to the Grace of God. Self-righteousness is an abomination in God's sight. True faith and obedience means a true humility.

The chronological order is not followed by Moses in the first part of the tenth chapter. That is known by the historical account. Verses 6 and 7 are a parenthesis. The beginning of verse 8 "At that time" does therefore not stand in connection with the death of Aaron, but it refers to the time when the broken covenant was restored. Higher critics have made much of this as a glaring contradiction. There is no such contradiction here and the apparent difficulty is easily solved by understanding the parenthetical

character of verses 6 and 7. But why should such an historical statement be here introduced by Moses by way of a parenthesis? The answer is not difficult to find. Moses describes the gracious results of the intercession. Not only was the covenant restored, but also the institution and maintenance of the priesthood. Moses reminds the people of this gracious gift on the part of their God, by recalling to their memory the time when Aaron died and his son Eleazar was invested with the high priesthood in his stead.

6. Jehovah's Love and His Requirements of His People.

CHAPTER X:12-22.

1. Jehovah's Delight and Love. 12-15.
2. Admonition to fear and serve Jehovah. 16-22.

This section is especially precious. Jehovah speaks through Moses and reminds His people of Himself and His Love and what He requires of them. "Behold the heaven and the heaven of heavens is Jehovah's thy God, the earth also, with all that therein is." What a marvellous call to fear and serve such a Lord! What He required of them was a loving obedience, to fear Him, to walk in all His ways, to love Him and to serve Him. They were to be followers of Jehovah their God. He is God of gods, Lord of lords, great, mighty, terrible. His goodness again is revealed by Moses as an incentive to love and to obey Him. He cares for the fatherless and loveth the stranger; for this reason they were to love the stranger. Yet far greater is our knowledge of our Lord Jesus Christ, who loveth us and hath washed us from our sins in His own blood and made us priests and Kings unto God His Father. And this carries with it a higher obligation to serve Him, to love Him and to walk in obedience, than Israel's obligation.

"Well then, let us ever bear in mind—yea, let us have it deep, deep down in our hearts, that according to our privileges are our obligations. Let us not refuse the wholesome

word 'obligation,' as though it had a legal ring about it. Far from it! it would be utterly impossible to conceive any thing further removed from all thought of legality than the obligations which flow out of the Christian's position. It is a very serious mistake to be continually raising the cry of 'Legal! legal!' whenever the holy responsibilities of our position are pressed upon us."*

7. Israel's Responsibility. The Blessing and the Curse.

CHAPTER XI.

1. Therefore thou shalt love the Lord thy God. 1-9.
2. If ye hearken unto my Commandments. 10-21
3. The Blessing and the Curse. 22-32.

The great characteristic teaching of this book, obedience springing from love to Jehovah, is still further developed in this chapter. It begins with a "therefore." The last verse of the previous chapter shows that Jehovah had kept the promise made to the fathers of the nation. Then once more the mighty acts of Jehovah are reviewed. His miracles and acts done in Egypt; what He did at the Red Sea and what He did unto them in the wilderness—therefore thou shalt love the Lord thy God. They were also to love Him and keep His words in view of the land they were about to possess. What He had done and what He was going to do for them, called for the love and obedience of His people. May we heed the same call. The result of obedience in loving and serving the Lord would be the first and the latter rain,† fruitful fields and abundant harvests. Jehovah would also drive out the enemies and give them the land. Blessing and Curse are solemnly set before the people by their leader. Of the mount of blessing, Gerizim, and the mount of curse, Ebal, we shall hear more fully later (Chapter xxvii).

*C. H. McIntosh.

†The foolish theory that "latter rain" means a spiritual revival and is a special "outpouring of the Holy Spirit" has no foundation at all in the Word of God. Such "spiritualizing" leads and has led into confusion.

8. The Place of Worship.

CHAPTER XII.

1. The overthrow of false Worship. 1-4.
2. The true place of Worship. 5-14.
3. Concerning Eating and the Blood. 15-28.
4. Warning against the abominations of Idolatry. 29-32.

The law, and love as the fulfilment of that law, was the main subject of the words of Moses up to the close of the eleventh chapter. The chapters which follow also contain expositions of the different statutes, as well as exhortations to obedience and warnings against departure from Jehovah. How significant that worship occupies the prominent place! A false worship must be completely extirpated, for it would lead their hearts away from the one Jehovah. All images and pillars were to be destroyed. True worship is ever linked with obedience to and love for Jehovah. False worship is apostasy.

The one place is mentioned repeatedly, the place, which Jehovah has appointed for worship (verses 5, 11, 14, 18, 21 and 26). What disobedience if they left that one place and turned somewhere else to worship! The subsequent history of God's ancient people teaches the awful results of such a course. We have in the New Testament also commandments to worship. Our worship is in Spirit and in truth. It is not connected with an earthly place, an earthly altar; but we worship in the power of the Spirit in Heaven itself, where our forerunner is. But Christendom has a false worship which apes after the ritualistic Jewish worship. In that worship we find also images, holy places, etc., and that is in the sight of God as great an abomination as the Canaanite worship, which Israel found in the promised land.

We do not touch here again upon the eating of flesh, the sanctity of the blood, etc. All this we have had in Leviticus to which we refer the reader. Nor do we enter into the alleged contradictions, which the modern day infidels, in the Camp of Christendom, claim to exist here.

It is but blindness (we fear often wilful blindness), which can bring such criticism and accusations against the Word of God.

9. Warnings against false Prophets and their Punishment.

CHAPTER XIII.

1. The first case: The False Prophet and Dreamer. 1-5.
2. The second case: Temptation to Idolatry from Blood-Relations. 6-11.
3. The third case: The Apostasy of a City. 12-18.

Three cases are mentioned. The false prophet or a dreamer of dreams, who confirms his claims by a sign or a miracle, yet whose aim is to seduce to idolatry, is to be put to death. False teaching, which leads from God, is an abomination. It results finally in the most awful moral corruption. A false prophet may do signs and wonders to prove thereby that what he teaches is truth. Signs and miracles are therefore no evidence of the truth. Spiritualism and Christian Science claim to be the truth and they often refer to the evidences of supernatural manifestation and miraculous healings which take place in their cults. Satan can work signs and miracles. He does so in these delusive systems of the last days and God permits it to prove thereby His people. In the light of Matthew xxiv:23-25, 2 Thessal. ii:8-12 and Rev. xiii:13-14 the first five verses of the chapter we study are of great interest. The false prophet to come, the personal and final Antichrist will do lying wonders and the many who received not the love of the truth will be permitted to believe the lie. One does well to be on the guard whenever teachers claim some special power or signs. The second warning is against a more subtle snare, when the deception worketh secretly, emanating from a blood relation. If it is the dearest one, no pity is to be shown to him. The third case is that, when a whole city has departed from the Lord and serves other gods and practices the abominations of idolatry.

It was to be completely destroyed and the city burned with fire. Such will be some day the awful fate of apostate Christendom, having rejected God's Son and the Gospel

10. The Children of God: their Separation.

CHAPTER XIV.

1. The Declaration of Relationship. A Holy People. 1-2.
2. Their Food as a Separated People. 3-21.
3. Concerning Tithes.

Ye are the children of the Lord your God. Because God had chosen them to be a peculiar people unto Himself, above all the other nations, they were to be an holy people. To them belongeth still "the adoption" (Rom. ix:4). God called Israel His firstborn son and that nation holds that place, in the divine purpose, among the nations. Sonship in the New Testament, bestowed upon the individual believer, who is possessed by the Spirit of Sonship (the Holy Spirit) and who is an heir of God and joint-heir with Christ, is infinitely higher, than Israel's national and earthly calling. Therefore our responsibility is so much greater. The children of the Lord were not to participate in the sinful customs of the heathen, who have no hope. No disfigurement as mentioned in the first verse was permitted. The Lord whom they served is a Lord of life; they belonged wholly to Him; they were not their own. To sorrow like those who have no hope is also forbidden in the New Testament (1 Thess. iv:13). Then follows once more the reminder concerning the clean and the unclean. See Leviticus xi.* The laws concerning the food Israel was to eat and to abstain from were given in Leviticus to Moses and Aaron; in Deuteronomy the whole congregation hears these instructions. A number of animals are also mentioned in Deuteronomy, which we do not find in Leviticus. Thus their separation is once more emphasized. They belonged to

*See Leviticus and read annotations on Chapter XI in Study Pamphlet No. 5.

a holy Lord and were to be an holy people. We have for our food the living Bread, which came down from heaven. And as we feed on Christ, abiding in Him, we become also like Him. It has been well said "for a Christian to participate in the vanities and follies of a sinful world would be to use a typical phrase, like an Israelite eating that which had died by itself." How sad the condition of the great majority of those who profess Christianity, who run after this present evil age and are conformed to it!

The tithe mentioned in verses 22-29 is peculiar to Deuteronomy and forms one of the supplementary laws. Israel and the land, they were to possess, belong to Jehovah. The tithe gave expression to the fact of the proprietorship of the Lord. And when they came before Jehovah to eat before Him in the spot where He had placed His Name, they owned in His presence all His goodness and mercies and rejoiced in the Lord.* Verses 28 and 29 are more fully developed in Chapter xxvi:12-19. Annotations are given there on the happy scene when, at the end of every third year, the Levite, the stranger, the fatherless and the widow were to eat and be satisfied.

11. The Year of Release and Liberation of Hebrew Slaves.

CHAPTER XV:1-18.

1. The Year of Release. 1-11.
2. The Liberation of the Hebrew Slaves. 12-18.

The poor and those who have no possession were to be remembered in kindness and have a share in the blessings. Linked with this law are the laws not to force and oppress

*There is a gathering place for His people in the New Testament. "Where two or three are gathered together in My Name there am I in the midst of them." And when we remember His love at His table, we rejoice in Him and He rejoices in us. But the gathering of Israel in connection with the tithe also looks forward to the coming days when there will be a gathering place for Israel and the nations. See Isaiah ii:1-4; xi:10; Zech. xiv:16-17.

the poor, the year of release and the liberation of the slaves. The great sabbatic year, the seventh, brought the release. See Exodus xxiii:10 and Leviticus xxv:2-7. Here we have an enlarged exposition of the previously given law. The debtor was not to be pressed then for what he owed and nothing to be exacted from him. While the land rested all debts and obligations had also to rest. It does therefore not mean a complete remission of all debts forever. And linked with this merciful institution is the promise of blessing. Obedience to these gracious laws would bring to them great blessing. Especially interesting is verse 6. "For the Lord thy God blesseth thee, as He promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." Even to-day in their blindness and dispersion this promise is being fulfilled. Who does not know that the Jews are the money lenders of the nations? Kings and princes have borrowed from this wonderful people. Some day when the time of their fulness and blessing comes, this promise will be fully accomplished and Israel will reign over the nations, be the head and no longer the tail.

The poor were also to be treated in great kindness. What grace and love breathes in verses 7-11! Twice we read "thou shalt open thine hand wide." "Thou shalt open thine hand wide unto him, and shalt surely lend him sufficient."—"For the poor shall never cease out of the land, therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Throughout the Word of God the poor are mentioned to be remembered in kindness and some most blessed promises are given to those who obey these gracious words. See Proverbs xiv:21; xix:17; xxii:9; xxviii:8, 27; Ps. xli:1. Oppression of the poor is a sin, which God specially marks. See Isaiah iii:14, 15; x:2; Ezek. xviii:11-13; Amos ii:6; iv:1; v:11; James ii:6. When the Lord comes He will remember the poor and deliver them. See Ps. lxxii:2, 4, 12, 13; cxiii:7; cxxxii:15; Isaiah xi:4.

The teaching of some, who say that we are not under the law but under grace, and therefore do not need to pay any attention whatever to these gracious words, which Jehovah bound upon the hearts of Israel, is fatally wrong. "Under grace" is often used to cover a selfish life. The grace, which has saved us, which pledges our eternal security in Christ, demands of us that we be followers of God. This is learned from the exhortations of the New Testament. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. vi:10). "But to do good and communicate forget not; for which sacrifices God is well pleased" (Heb. xiii:16). "The Lord loveth a cheerful giver" because "He giveth to all and upbraideth not."—"It is more blessed to give than to receive."*

The liberation of the slave is also stated in Exodus xxi, to which we refer the reader. The Hebrew woman is mentioned here. In Exodus xxi only the male slave is spoken of. But why is it given here again? Is it a mere repetition? It is not. The Lord gives through Moses the mode in which this law is to be kept. His loving kindness shines out once more in the gracious addition made here. "And when thou sendest him out free, thou shalt not let him go away empty." This verse and verses 14-15 are not found in Exodus xxi. How blessedly He cared for the poor slaves. They were set free, laden down with the riches of the flock, the floor and the winepress. Other lessons connected with this we must leave untouched.

*The charity among the Jews to the poor and afflicted is well known and often puts true believers to shame. On the other hand nowhere is the oppression of the poor so marked as among the Jews.

12. The Firstlings and the Three Feasts.

CHAPTER XV:19-XVI:17

1. Concerning the Firstlings. xv:19-23.
2. Passover. xvi:1-8.
3. Feast of Weeks. 9-12.
4. Feast of Tabernacles. 13-17.

What is said in the closing verses of chapter xv is supplementary to the law given concerning the first-born in Exodus xiii:2, 12 and Numbers xviii. They were not to be worked or sheared. "Before the Lord thy God shalt thou eat it, year after year, in the place which the Lord shall choose, thou and thy household." Nothing which had a blemish, was lame or blind could be sacrificed. The spotless Lamb of God is here in view once more and the type is given how we are to feed on Him in the presence of God, in the sanctuary.

The feasts were mentioned in Exodus xii; Levit. xxiii; Numb. xxviii-xxix. Here only the Passover, the Feast of Weeks and the feast of Tabernacles are given. The critics claim that there is contradiction between this chapter and the laws concerning the feasts in the previous books of the Pentateuch. Such contradiction, however, does not exist. That only these three feasts are mentioned here is in full harmony with the character and message of Deuteronomy.

Obedience, as we have repeatedly learned from the study of past chapters, is the demand of Jehovah from His people. The three prominent feasts were absolutely obligatory. Three times in a year all the males were commanded to appear before the Lord to keep these three feasts. No such demand was made in keeping the feast of trumpets and the day of atonement. Because these three feasts were to be obeyed, they are mentioned in Deuteronomy. The objections of the critics spring (as all other objections and criticisms) from the lack of spiritual discernment. The contradiction they see is only another

evidence of the perfection of His Word. "The place, which Jehovah thy God will choose" occurs six times in this chapter. This was not mentioned in Exodus, Leviticus or Numbers. This again is characteristic of the book. Over twenty-five times mention is made of the place which Jehovah will choose, the gathering place of His people in His presence, and this demands obedience. What these feasts mean typically and dispensationally may be learned by consulting the annotations of Leviticus xxiii. The fact is also to be remembered that they came out of Egypt (verses 3 and 12). They are commanded to rejoice on the feast of Weeks (Pentecost) and on the feast of Tabernacles (typical of the time of joy and blessing in the coming age); but the statement "thou shalt rejoice" is omitted in connection with Passover. Redemption is typified in that feast. This calls forth gratitude and praise to God. The solemnity of the death of the Lamb of God and the judgment our Lord had to pass through, must be the reason why the command to rejoice is absent.

13. Justice and the Choice of a King.

CHAPTER XVI:18-XVII:20.

1. Appointment of Judges and their Instructions. xvi:18-xvii:7.
2. The Higher Court at the Place He Chooses. 8-13.
3. The Choice and Right of the King. 14-20.

This chapter leads us upon new ground. The obligations of the religious life of Israel were stated in the first part of chapter xvi and now the government of the people in the land is commanded. "Just as in its religious worship the Israelitish nation was to show itself to be the holy nation of Jehovah, so was it in its political relations also. This thought forms the link between the laws already given and those which follow. Civil order, that indispensable condition of the stability and prosperity of nations and states, rests upon a conscientious maintainence of right, by

means of a well-ordered judicial constitution and an impartial administration of justice.* Judges and officials were to be appointed and a higher judicial court for more difficult cases to be established, the latter at the place of the sanctuary. Idolatry is prominently mentioned again because it is the most serious matter, both individually and nationally, to forsake the one Jehovah. Apostasy from Jehovah and His covenant is wickedness. Chapter xvi:21-22 also has reference to idolatry. The idolatrous altars and images were set up under, or, beside green trees. See 1 Kings xiv:23; 2 Kings xvii:10; Jerem. xvii:2. Then there is provision made for the choice of a king. The Lord foresaw Samuel's time, when the people would reject Him as their King and desire to be like other nations; and foreseeing their failure He made provision for this emergency.

"And yet the wisdom and grace of God are only the more, not the less, conspicuous in this provision. True, of Saul it was said, "I gave thee a king in Mine anger, and took him away in My wrath" (Hos. xiii:11). But this only brings out God's real choice—David, "the beloved," type of One who is indeed that, and in whom a King is found who reigns forever. He is the One of whom the king that Deuteronomy announces is the shadow. Brought forth when priesthood has failed in Eli, and prophet in Samuel, the true king is God's resource for Israel and the earth. For neither priesthood nor prophecy alone will set right the earth, or bring in the time when it shall be filled with the glory of the Lord. He must come to whom the throne belongs, and who shall bring back judgment to righteousness; He in whom Prophet, Priest, and King are one,—a threefold cord that never shall be broken."[†]

A comparison of verse 16 and 17 with 1 Kings ix-xi is most interesting. What failure man is in himself! And Solomon was the wisest and most influential of all the Kings. This fact that Solomon did the very opposite

*F. Delitzsch.

†Numerical Bible.

from what the King should do has led the critics to say that this passage was written after Solomon. As if God did not know all this beforehand! But there is not allusion to Solomon's Kingdom at all in the words Moses spoke.

14. The Rights of the Priests and the Levites; the True and the False Prophet.

CHAPTER XVIII

1. The Rights of the Priests and Levites. 1-8.
2. Forbidden Things. 9-14.
3. The True and the False Prophet. 15-22.

The Priests, the Levites, were the servants of Jehovah and had no inheritance with Israel, but Jehovah Himself was their inheritance. How the people were to minister unto them is now commanded by Moses. They were both dependent on the Lord and closely identified with Him. And this is true of us, who are in Christ constituted Priests and called to the Levite service.

Of great interest are verses 9-14. The nations, who possessed the land practised evil things, through which Satan manifested his awful power to lead astray and to corrupt. His people were to beware of these things. We, too, are warned not to intrude into those things which we have not seen (Col. ii:18). Moses puts together the words which the language contained for the different modes of finding out the future and discovering the will of God. Passing a son or daughter through the fire, the awful Moloch service, is forbidden once more (Levit. xviii:21). Then follow all the abominable things. There are seven of them mentioned, which come under the term "divination."

1. Observer of times, predicting good or bad things by observation of the heavens and circumstances.
2. Enchanter. The Hebrew word is "menachesh" connected with "nachash" the Hebrew word for serpent. It means one who murmurs enchantments.
3. Witch.
4. Charmer.

5. A consulter with familiar spirits. 6. A wizard, who has access to an unlawful wisdom. 7. The necromancer, who asks the dead. These abominations existed then and they exist to-day. Clairvoyancy, palmistry, astrology, sooth-saying, fortune-telling, spiritualistic seances, theosophy, the formulas and treatments of "Christian Science" are a few of the modern names of this ancient demonism. It is awful to see their growth as the end draws near. What is claimed to be "psychical research," studying "occult phenomena," is nothing less than stepping upon the same territory of evil. And Satan uses these wicked things, his familiar spirits, and asking the dead to prepare the way for the great delusion of the end, with its signs and lying wonders. Spiritualism with its demon-possessed mediums, psychical research, Theosophy, Christian Science, are Satan-cults. They are an abomination to Jehovah and His righteous judgment will soon fall upon them. We add here the solemn warning of another.

"I take this opportunity of solemnly warning every soul—more particularly the young—from levity in hankering after that which they do not understand, and very especially in the way of giving up their will to any one but the Lord Jesus. This is the essential point of danger. I do not raise the smallest doubt that there are powers in the natural world which lie quite beyond the explanation of men. It is not my wish therefore to excite a kind of hue and cry against that which may not be yet explained. Let us avoid the presumption of supposing that we can account for everything. But in our ignorance (which the wisest most feel and own) this wisdom at least ought to belong to the least of God's children, that they know in whom they believe, that they have His word and His Spirit, and can count on infinite love and power as well as wisdom on their behalf. They can well afford therefore to leave what is beyond themselves or any others in the hands of God their Father. They with sorrow see others rush in who have nothing higher, who have no God to count on or look to.

But above all beware. Whenever any one asks you to give up your mind or will to another—were it but for a moment—there is the evident hand of the devil in it. *This* is no question of physical powers, or of what is naturally inexplicable. What is behind giving up yourself, your will, to any one but God, is plain enough in its character and consequences; it is too easy to understand it. The divine axiom is that the Lord and He alone has a right to you. Consequently such a demand proves that Satan is taking advantage, it may be of what is natural, but certainly of you.”*

The Prophet promised in verse 15 is the Lord Jesus Christ. Acts iii:22-23 refers us to this prophecy. Acts vii:37 also confirms the fulfilment of Moses’ prediction in the person of Christ.

15. Laws for Israel in the Land.

CHAPTER XIX.

1. Concerning the Cities of Refuge. 1-13.
2. Removing a Landmark. 14.
3. The Punishment of a false Witness. 15-21.

Here again we have not a repetition of the previous law concerning the cities of refuge (Numb. xxxv:9-34), but an earnest admonition to be obedient to those laws. The three cities on the East of Jordan were named in Chapter iv. Here the other three in the midst of the land are in view. They were to be in a place of easy access with a prepared way leading to them. Grace and judgment are illustrated in the case of the slayer, who killed his neighbor ignorantly and he who killed his neighbor purposely. When the slayer reached the city he found a shelter there and lived, for he had done it ignorantly. Grace gave him shelter and he knew he was safe. For the wilful murderer there was no mercy, but judgment. “Thine eyes shall not pity him.” Obedience was demanded in all these utterances of Moses.

*W. Kelly.

16. Concerning Future Wars.**CHAPTER XX.**

1. Words of Encouragement. 1-4.
2. The fearful and faint-hearted. 5-9
3. Concerning Sieges. 10-20.

In the appointed warfare there was no need to fear the enemies. The priest was commissioned to speak words of encouragement not to fear, nor to tremble, nor to be terrified by the horses and chariots. The divine assurance was threefold: Jehovah goeth with you, to fight for you, to *save* you. This presupposes their obedience. If they were obedient, they had nothing to fear. Victory was on their side. And we too need to fear nothing in our warfare with the wicked spirits (Ephes. vi.). The Lord is on our side and if we resist the devil he will flee from us.

But if Israel was disobedient and departed from the Lord, He fought against them and their enemies overcame them. See also Zech. xiv:3 about the time when Jehovah will overcome the nations who gather against Jerusalem at the close of the age. The faint-hearted and the fearful as well as those who might hanker after their possessions and become homesick were not to go into the battlefield. They were unfit for warfare, because they did not wholly trust in Jehovah. There was a most merciful arrangement, which consisted in an offer of peace to a besieged city. (The cities of the Canaanitish nations are not included.) Peace was the first thing proclaimed. If the offer was accepted the lives of the inhabitants were saved. If not and the people resisted the proclamation of peace and therefore showed the wickedness of their hearts, resisting God, the city was besieged. All the males were to be smitten with the sword, but the women and little ones were saved. It was different with the wicked inhabitants of the land. Their utter destruction was demanded. The reason for this is again stated in verse 18. The fruit-trees during a siege were not to be cut down, for they sustained life.

17. The Expiation of an uncertain Murder; various Instructions.

CHAPTER XXI.

1. The Expiation of an unknown Murder. 1-9.
2. Concerning a wife, who had been a Prisoner of War. 10-14.
3. The Right of the Firstborn. 15-17.
4. The Punishment of a Rebellious Son. 18-21.
5. The Burial of One who hanged on a Tree. 22-23.

The expiation of an unknown murder seems to find an interesting application in the case of the nation itself. Bloodguiltiness is upon them for they cried "His blood be upon us and upon our children." And the nation has suffered as the result of it. But there is a full expiation coming through Him who prayed for them on the cross, "Father, forgive them for they know not what they do." He died for them as the heifer (the type of Christ) died in the rough valley (the type of His deep humiliation) for the unknown murder. Then the prayer in verse 8 will be graciously answered, when Israel turns to the Lord in the day of His manifestation. "Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them."

The woman captive desired by an Israelite for wife could not be one of the Canaanitish races for they were to be all slain; but other Gentiles are meant. She was to be mercifully protected. Polygamy is taken in consideration in verses 15-17 and a law is given in view of it to guard against an abuse in favor of a beloved wife. The son of the hated wife, if he is the firstborn, cannot be defrauded of his birthright; he must receive the double portion. If we look deeper we shall find here too the dispensational lesson concerning Israel's relation to Jehovah. Israel has been the unfaithful wife, but she will be reinstated in due time and receive the blessing promised unto her.

The stubborn and rebellious son, who is to be stoned to death, is but another type of the finally disobedient in Israel. While in the future the penitent and believing remnant of Israel will be reinstated in Jehovah's favor and inherit the glorious things promised to them, the apostate part of that nation, going on in self-will and rebellion, will be cut off in judgment. The prophetic Word predicts such a stubborn and rebellious condition among the great mass of that people before the Lord comes. But the same judgment also falls upon the rebellious, disobedient among the Gentiles, those who profess to be children of God, but their disobedience shows that they are not.

The close of this remarkable chapter plainly refers to our blessed Lord and His work on the Cross. Galatians iii:13 quotes verse 23 and applies it to the Lord Jesus.

18. Against Inhumanity and different Violations; False Testimony and Sins of Adultery.

CHAPTER XXII.

1. Laws against Inhumanity. 1-12.
2. Concerning False Testimony. 13-21.
3. Sins of Adultery. 22-30.

Laws on the second table are now more fully expounded by Moses. The love to the neighbor is to be expressed by guarding and preserving that which is his property. The strayed and fallen animal belonging to another had to be helped. To leave them in that condition would have been a violation of the law "love thy neighbor as thyself" as well as an act of inhumanity. Another interesting law is the one which forbids woman to wear man's garments (verse 5). "The immediate design of this prohibition was not to prevent licentiousness, or to oppose idolatrous practices; but to maintain the sanctity of that distinction of the sexes, which was established by the creation of man and woman, and in relation to which Israel was not to sin. Every violation

or wiping out of this distinction—such even as the emancipation of women—was unnatural, and therefore “an abomination in the sight of God.” Yet to-day we find a universal movement in the world for the complete emancipation of women, which ignores and even defies the place which the Creator and the Redeemer has given to woman.

The law concerning the bird’s nest manifests the Creator’s care and His people are to recognize it. The keeping of this law has the same promise as the commandment relating to obedience to parents. Diverse seeds were forbidden. Spiritually we find a lesson here. There are two seeds, the good and the bad. The good seed stands for the truth. It must not be mixed with error. The truth must be kept unmixed. The opposite is done to-day as never before in the history of Christendom. They were not to plow with an ass and an ox together. They were not to wear a mixed garment. And we are exhorted not to be unequally yoked with unbelievers, but be separated in our habits, in life and walk, unto the Lord. The concluding part of the chapter reveals the heart of man in its deceitfulness and corruption.

19. The Congregation of Jehovah; Its Constitution and Holiness.

CHAPTER XXIII.

1. The Constitution of the Congregation of Jehovah. 1-8.
2. The Cleanness of the Camp in time of War. 9-14.
3. Concerning the escaped Slave and the Harlot. 15-18.
4. Usury Forbidden. 19-20.
5. Concerning Vows. 21-23.
6. The Neighbor’s Vineyard and Field. 24-25.

The Congregation of Israel is called in this chapter “the Congregation of Jehovah.” And because it was the Congregation of Jehovah, all that is unclean and which defiles had to be kept out of it. The same principle applies to the New Testament assembly, which is called the Church

of God. Only those who are born again and therefore clean have a right to belong to the church.*

Cleanness and purity had to be preserved in Israel's camp. They were constantly to remember "Jehovah thy God walketh in the midst of thy camp . . . therefore shall thy camp be holy; that He see no unclean thing in thee, and turn not away from thee." All uncleanness and uncleanliness of the body was considered for this reason an evil thing. The Lord gave even such instructions as these, because He wanted His people to be clean and separated unto Himself. And how it behooves us to take heed to all these things. Jehovah is not alone with us, in the midst of His people, but God the Holy Spirit has made our bodies His temples. "What! Know ye not that your body is a temple of the Holy Spirit, who is in you, whom ye have from God, and ye are not your own? For ye were bought with a price, *therefore glorify God in your body*" (1 Cor. vi:19-20).

*The following interesting typical meaning of verses 1-8 is taken from the Numerical Bible:

"First, then, we have the assembly in its refusal of all discordant elements; and here the exclusion of the unsexed male is based on the need of maintaining the integrity of the creature. Mutilation was a reproach to God; and thus the whole spirit of asceticism is condemned and excluded both for Israel and for us to-day. The word for "bastard,"—"one born of corruption"—only occurs once beside in Zech. ix:6, is explained by the Rabbins, and received by commentators in general as meaning "one born of incest or adultery." Typically, one corruptly born is not the mere child of nature; but rather one corruptly introduced among the people of God. "Baptismal regeneration," as the ritualist holds it, is such a birth; and the Moabite and the Ammonite following here emphasizes this thought, though it be true that they are not distinctly reprobated for their birth, but for their enmity to the true people of God, and their employment of Balaam to curse. But even thus does the false professor, like an Ammonite or a Moabite, show his birth to-day. The Edomite is the simple natural man, and for him there is more hope, and the Egyptian is classed with him, though only in the third generation (dead and risen with Christ) could they enter the congregation of the Lord."

And how beautiful it is that the poor, escaped slave found in the congregation of Jehovah a refuge! He was not to be oppressed. But the Israelites, who practised the abominable things of the flesh under a religious garb (verse 17) were an abomination unto the Lord.

Verses 24 and 25 prove that Jehovah is the owner of the land and He invited the hungry one to satisfy his hunger, to be His guest, so to speak. But the right of the tenant of the land was also respected. See on plucking the ears of corn (Matthew xii:1; Luke vi:1).

20. Concerning Divorce. Laws of Mercy.

CHAPTER XXIV.

1. Concerning Divorce. 1-5.
2. Concerning Pledge and Slavery. 6-7.
3. Concerning Leprosy. 8-9.
4. Concerning the Oppression of the Poor. 10-15.
5. Concerning Injustice. 16-18.
6. The Stranger, the Fatherless and the Widow remembered. 19-22.

Matthew xix:1-9 must be studied with the words of Moses on divorce. The Pharisees asked the Lord "why then did Moses then command to give a writing of divorcement, and to put her away?" But they erred when they called Moses' word a commandment. It was only something which Moses allowed. Adultery according to the law was punishable with death. "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery; and whosoever marrieth her that is put away doth commit adultery."

No part of the handmill, the millstone, was to be taken as a pledge, for that would have deprived the person of

the necessary instrument in the preparation of food. Man-stealing was forbidden under penalty of death (Ex. xxi:16).

Merciful are the laws found in verses 10-15. If these laws were obeyed how many questions would be solved and how much injustice would be abolished. See also James v:4. Mercy was to be shown to the poor in remembrance of their former condition in Egypt.

21. Various Laws and Responsibilities.

CHAPTER XXV.

1. Corporal Punishment. 1-3.
2. Thou shalt not muzzle the Ox. 4.
3. The Brother-in-law's Marriage. 5-10.
4. Concerning a Sinful Freedom. 11-12.
5. Concerning divers Weights and Measures. 13-16.
6. Concerning the Conquest of Amalek. 17-19.

Corporal Punishment is mentioned in the first paragraph of this chapter. *But this also was tempered with mercy.* Not more than forty stripes were to be administered in the presence of the judge. The rabbinical instructions put the limit at thirty-nine—"forty save one." Five times our blessed Apostle Paul was punished in this manner, for we read, "Of the Jews five times received I forty stripes, save one" (2 Cor. xi:24).

In comparison with the cruel beatings and tortures so universally found among the Gentile races the law concerning corporal punishment appears very merciful. The chastisement was not to be severer than it could be endured. It speaks typically also of the chastisement His people have to undergo.

The ox was not to be muzzled when he treadeth out the corn.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law

the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope" (1 Cor. ix:7-10).

"For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the laborer is worthy of his reward" (1 Tim. v:18). These are most blessed comments on this verse, which otherwise would be rather obscure. The toiling ox is the type of the servant and his ministry. And this has its rewards.

The commandment given by Moses, that a surviving brother is to marry his brother's widow is seen in its working in the story of Ruth and the Kinsman—Redeemer. The law itself was founded upon an old traditional custom, which we find already in Genesis xxxviii:8-11. Moses here recognized this custom and adds to it a ceremony in case a man refused to marry his brother's widow, which shows that the custom was not to be considered compulsory.*

And Amalek was to be remembered, Amalek, who feared not God. When Israel had rest in the land and all the other enemies were conquered, then the remembrance of Amalek was to be completely blotted out. As we saw from our annotations in Exodus Amalek typifies the flesh, while Egypt is the type of the world. The complete perishing of Amalek is seen in Balaam's parables. When the sceptre rises out of Israel (the second coming of Christ), when He comes that shall have dominion, then Amalek shall perish for-

*"The taking off of the shoe was an ancient custom also, adopted, according to Ruth iv:7, in cases of redemption and exchange, for the purpose of confirming commercial transactions. The usage arose from the fact, that when any one took possession of landed property, he did so by treading upon the soil, and asserting his right of possession by standing upon it in his shoes. In this way the taking off of the shoe and handing it to another became a symbol of the renunciation of a man's position and property."

ever (Numb. xxiv:20). When we are indeed in the land and possess our inheritance, when all our enemies are gone, then the remembrance of Amalek, the old flesh, will be blotted out forever.

22. Firstfruits and Prayer.

CHAPTER XXVI.

1. The Basket of First-fruits. Confession and Rejoicing. 1-11.
2. Obedience yielded and Prayer. 12-15.
3. Jehovah acknowledges His People. 16-19.

The possession of the land is anticipated and a most beautiful ceremony is appointed for confession and worship in the place the Lord chose to place His Name there. The first of all the fruit of the land was to be gathered and put in a basket. This basket was presented unto the priest with the following words: "I profess this day unto the Lord thy God, that I am come unto the country which the Lord swore unto our fathers for to give us." The priest then set it down before the altar. It was an acknowledgment of His Grace and His faithfulness in keeping His promise and bringing them into the land. The Lord had brought them in and the basket of fruits witnessed to the fact that they possessed the good things promised unto them. They could truly say, the Lord kept His Word, He promised us this land and now we are in it; it is ours. And we know, as saved by Grace and in Christ, that we are blessed with every spiritual blessing in the heavenlies. We too are brought in and have the right of access into His presence. And this blessed consciousness that we are redeemed and belong to Christ is essential to true worship in Spirit and in truth.

Most beautiful is the confession Moses gave to Israel, to be used when the basket of firstfruits was set before Jehovah. "A Syrian ready to perish was my father." Lovely words! They brought to remembrance what they

were and the grace which Jehovah manifested, when that Syrian ready to perish was called out. And this is but a picture of what we are by nature, "ready to perish." Then comes the story of Egypt and their deliverance out of the house of bondage. Even so we are delivered. They were to rejoice in every good thing the Lord had given unto them; and we rejoice in the Lord and all His goodness to us. And this joy was practically expressed in giving to the Levite, the stranger, the fatherless, the widow; they ate and were filled. Thus they could tell Jehovah, "I have not transgressed thy commandments, neither have I forgotten them." While we rejoice in the Lord, know that we are saved and worship in the Spirit, may we also remember that it is written, "But to do good and to communicate forget not; for with such sacrifices God is well pleased." How often we forget this! Yet it must ever be an outflow from true worship.

23. The Memorial of the Law at Mount Ebal; Gerizim and Ebal.

CHAPTER XXVII

1. The Memorial to be set up in the Land. 1-8.
7. Gerizim and Ebal. 9-26.

Little comment is needed on this chapter. The memorial stones were to be set up on Mount Ebal. Upon that mountain the curses of the law were to be uttered. The blessings were to be pronounced upon Mount Gerizim. However, on Gerizim were no stones with the law written upon it. How strikingly this illustrates the true ministration of the law! It cannot give blessing, but it must curse man. "For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii:10). Then the tribes are divided to stand

upon Gerizim to bless and upon Ebal to curse. But where are there words of blessing in connection with Gerizim? Not one. The law cannot give blessing. But the word "cursed" we find twelve times in this chapter. What a confirmation that the law holds out no blessing for man, but can do nothing but curse. But, blessed be God! upon Mount Ebal there stood not alone the great stones with plaster, with the words of the law upon them, but there was also an altar unto Jehovah, for burnt-offerings and for peace-offerings, for rejoicing before the Lord. And this speaks of Christ, who has redeemed us from the curse of the law.

24. The Blessing and the Curse.

CHAPTER XXVIII.

1. The Blessing Promised. 1-14.
2. The Curse announced. 15-68.

This is one of the most solemn chapters in the Pentateuch. Orthodox Hebrews read in their synagogues each year through the entire five books of Moses. When they read this chapter, the Rabbi reads in a subdued voice. And well may they read it softly and ponder over it, for here is prewritten the sad and sorrowful history of that wonderful nation. Here thousands of years ago the Spirit of God through Moses outlined the history of the scattered nation, all their suffering and tribulations, as it has been for well nigh two millenniums and as it is still. Here are arguments for the divine, the supernatural origin of this book which no infidel has ever been able to answer; nor will there ever be found an answer.

It would take a great many pages to follow the different predictions and show their literal fulfilment in the nation, which turned away from Jehovah and disobeyed His Word. What a warning this chapter is to Gentile Christendom! "If God spared not the natural branches, take heed lest He also spare not thee" (Rom. xi:21).

Apart from such general predictions as found in verse 64-66 and fulfilled, as everybody knows, in the dispersion of Israel, there are others, which are more minute. The Roman power, which was used to break the Jews, is clearly predicted by Moses, and that in a time when no such power existed. Read verse 49-50. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the *eagle* flieth, a nation, whose language thou shalt not understand." The eagle was the standard of the Roman armies; the Jews understood many oriental languages, but were ignorant of Latin. "Which shall not regard the person of the old, nor show favor to the young." Rome killed the old people and the children. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land" (verse 52). Fulfilled in the siege and overthrow of Jerusalem by the Roman legions. "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, shall eat their children, for want of all things in the siege and straitness wherewith thine enemy shall distress thee in thy gates" (54-57). Fulfilled in the dreadful sieges of Jerusalem, perhaps the most terrible events in the history of blood and tears of this poor earth. Every verse beginning with the fifteenth to the end of this chapter has found its oft repeated fulfilment. It does not surprise us that the enemy hates this book, which bears such a testimony, and would have it classed with legends.

25. The Repetition of the Covenant and the Repetition of the Curse.

CHAPTER XXIX.

1. The Repetition of the Covenant. 1-15.
2. The Repetition of the Curse. 16-29.

The words of the covenant are once more brought to their remembrance. Once more all the goodness of the Lord

towards them is unfolded by Moses, how the Lord had dealt with Egypt and how their eyes had seen the signs and great miracles.* Again the forty years are mentioned, during which their clothes and their shoes did not get old. God took care of them and provided for their needs in the wilderness. Bread from heaven was their portion and therefore they had no need of stimulants, such as wine and strong drink (verse 6). But in the midst of these words, calling to remembrance the goodness and faithfulness of the Lord, we find a solemn statement : "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day" (verse 4). In all the manifestations they had remained without understanding and their heart was not touched and broken down. Therefore these gracious dealings are here repeated, that they might receive understanding and love and obey the Lord with all their heart. But they were a stiffnecked people, their heart of stone. How fully Israel's history illustrates the words of our Lord, "that which is born of the flesh is flesh!" Later, when Israel went deeper and deeper into apostasy, Isaiah received the message, "Hear ye indeed, but understand not; and see ye indeed and perceive not. Make the heart of this people fat and make their ears heavy, and shut their eyes, lest they see with their eyes and hear with their ears and understand with their heart, and convert and be healed" (Is. vi: 9-10). Judicial blindness came upon them when they rejected the Lord of Glory (Matt. xiii:14-15; John xii:40; Acts xxviii:26-27). See also Stephen's testimony given in the power of the Holy Spirit (Acts vii:51-52). But a day is coming when there will be for that nation a New Testament (Jer. xxxi:31-34; Heb. viii:7-11). Then Ezekiel xxxvi:24-31 will be fulfilled. A careful reading of these passages will be helpful.

Here the Lord reminded them of what He had done for them to show them the claim He has on their obedience.

*Verses 5 and 6 are the direct words of Jehovah, ending with the declaration, "I am the Lord, your God."

"Keep therefore the words of this covenant, and do them, that ye may prosper in all ye do"

After an earnest appeal to enter into the covenant, including the little ones, the stranger, the hewer of the wood and the water-carrier (Josh. ix:21, 27), we find the curse mentioned once more as the result of departure from the Lord. Especially interesting are verses 22-24. Such evil is to come upon them and upon the land, that "the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sickness which the Lord has laid upon it . . . even all nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger?" Strangers from far lands, tourists and pilgrims, have visited Palestine in fulfilment of this prediction and in view of the deplorable condition of that land have often asked these questions and known their answer. "Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which He made with them, when He brought them forth out of the land of Egypt."

26. The Dispersion and the Return. The Final Appeal.

CHAPTER XXX.

1. The Message of Hope. 1-10.
2. The Final Appeal. 11-20.

These things, which Moses spoke into the ears of the people were to come to pass. And they have been fulfilled. The people Israel are scattered among all the nations, and yet they have not been assimilated by the nations. They are kept as a separate people. Connected with the prediction of their dispersion is the message of Hope, the prophecy relating to their return. The Lord promises, that if they return unto Him and obey His voice, that He will return unto them. "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return

and gather thee from all the nations, whither the Lord thy God hath scattered thee" (verse 3). That will come to pass when this present age closes. Then when the greatest trouble, the time of Jacob's trouble is upon them (Matt. xxiv.) they will return. The Lord Himself will return, as announced in the above verse, and gather them from all the nations. He will bring them back into their land; they will possess it once more. Spiritual blessings will also come upon them and upon their children. Earthly blessings will be multiplied unto them and the Lord will rejoice over them, because they are a converted, an obedient people. God's gifts and calling, which are without repentance, will then be fully accomplished in that nation. "Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people and I will be their God" (Jerem. xxxii:37-38). "For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land" (Ezek. xxxvi:24). Many more passages might be added from other portions of the prophetic Word. Moses, the Prophet speaks of that, which all the other prophets after him have restated, confirmed and enlarged. Israel's present condition, dispersed among the nations of the earth, is not permanent. God will bring them back and keep all the promises of blessing. How wonderful are some of the visions of glory relating to the time, when this will be accomplished. Read Isaiah xxiv; lx; lxi; lxii, etc.; these magnificent promises of blessing are not for a spiritual Israel, as people sometimes term the church, but for the literal Israel.* Some say, the return predicted by Moses and the other prophets was fulfilled when a remnant of Jews came back from Babylon. This is incorrect for neither were the people scattered among all the nations, nor did

*Study Pamphlet on Isaiah gives helpful hints on the chapters we quote.

the small remnant, which came back from the Babylonian captivity, enjoy the glories and blessings predicted in the prophetic Word. Another return will take place, when their once rejected King comes back. The Old Testament is practically a sealed book to every person who does not believe in a literal restoration of Israel to their land.

The final appeal of Moses as given in the second part of this chapter, has for its leading note "obedience," the characteristic word of this entire book. Notice in the last verse the significant statement, that the Lord, who is to be loved and whose voice is to be obeyed, is their life. "For He is thy life."

III. The Final Words of Moses. The Vision of the Future.

Chapter xxxi-xxxiv.

1. Moses' Final Charge. The Written Law Delivered. Jehovah's Word to Moses.

CHAPTER XXXI.

1. The final charge of Moses. 1-8.
2. The written Law delivered. 9-13.
3. Jehovah's Word to Moses. Moses and Joshua. 14-23.
4. A Prophecy. 24-30.

The final words of Moses to the people are full of tenderness and affection. There he stood, an hundred and twenty years old, a witness to the grace of His God. His eye was still the eye of youth, for it knew no dimness. And his frame was not bowed down by old age; there was no sign of feebleness about him (xxxiv:7). The words "I can no more go out and come in" are not in clash with the statement about his physical condition. He knew that he had to die because the Lord had told him so. He encouraged the people to trust in the Lord and assured them that the Lord would give them victory. "He it is who doth go with thee; He will not fail thee nor forsake thee." Precious words these! And the same Jehovah is on our side, never to leave nor forsake His people. May we walk in the obedience of faith and find that His promise is true. Then followed an impressive scene. Joshua is called and in the sight of all Israel Moses addressed him. Joshua would bring them into the land. The same words given to Moses by the Lord to address to Joshua were spoken again to Joshua by the Lord Himself (Josh. i).

The law, which Moses had written was next delivered unto the Levites. "Moses wrote this law." Could there

be a more emphatic statement than this! And this declaration that Moses wrote this law is confirmed by our Lord, the same Lord who spoke to Moses and whose words and laws Moses committed to writing. The denial of the Mosaic authorship includes the denial of the infallibility of the Son of God. It is infidelity. The infidels of the past ridiculed the teaching that Moses wrote the five books of the law. The infidels of Christendom do now the same. And this law was to be read before all Israel at the feast of tabernacles. They were to be dependent upon the Word of God and learn, fear and obey by reading and hearing it. Our dependence is the same. Apart from believing and obeying the Word, spiritual life, walking in the Spirit, in fellowship with God, is impossible.

Then the Lord appeared in the tabernacle in a pillar of cloud, when Moses and Joshua presented themselves in the tabernacle of the congregation. The omniscient One, who knows everything from the beginning, announced the failure and apostasy of the nation, with whom He had dealt in such marvellous kindness, and who had been the witnesses of His power and glory. They would break the covenant and apostatize. He would forsake them also, because they turned away from Him to go a whoring after other gods. He would hide His face. All the predicted and threatened evils and troubles would come upon them. And their past, as well as present history, proves the solemn truth of these divine words. And there is one more chapter of their shameful history to be written. "The great tribulation" is still future. It will sweep over them in the days when the apostate nation will accept the false Messiah, the Anti-Christ, he who comes in his own name.

And Jehovah was to give Moses a song, which he was to teach Israel. The song is found in the chapter which follows. It has for its foundation the words of the Lord in verses 16-21. And Moses was obedient and wrote the same day and taught it to the children of Israel. It was a witness against them. It is so to-day. How striking

that they should read this great final book of the law, read their own curses, their own history, past present and future, and still abide in unbelief!

The parallel with the church is easy to recognize. Apostasy and failure was predicted for the latter days of the church on earth; that prediction was made in the very beginning of the church. How abundantly it has found its fulfillment! Compare Moses' words in verse 29 with the words of Paul, the Apostle to the Gentiles, in Acts xx:29-30.

2. The Song of Moses.

CHAPTER XXXII:1-43.

1. The Introduction and the Theme. 1-4.
2. The Foolish People. 5-6.
3. How Jehovah Loved Them. 7-14.
4. Their Apostasy. 15-18.
5. The Results of the Apostasy. 19-33.
6. Jehovah's final dealing with Israel. 34-42.
7. The glorious Consummation. 43.

The song of Moses is a great prophecy. The first great prophetic utterance is found in the parables of Balaam. The second prophetic discourse is this song. The song of Moses embraces the entire history of Israel, past, present and future. It bears in a most remarkable way every mark of being a prophetic testimony from the inspired leader of God's people. The men, who deny this and who boast of literary ability, must be wilfully blind. The Critics have denied to a man, that Moses wrote a single word of this song. But they have not informed us who wrote this wonderful ode. "The assertion that the entire ode moves within the epoch of the Kings, who lived many centuries after the time of Moses, rests upon a total misapprehension of the nature of prophecy."*

*Keil.

Moses began his song by calling heaven and earth to hear the words of his mouth. What he was about to say concerned indeed heaven and earth. Isaiah too began his book with the same call (Isa. i:2). The name of Jehovah is exalted. He is the Rock and His work is perfect. He is a God of truth, just and right. But His people, what are they? Their character is described in verses 5 and 6. How He uncovers the true nature of the people, who had acknowledged Him as Jehovah! Corrupt, perverse, crooked, foolish, unwise, are the terms used to describe their character. The failure they would be, their apostasy and the necessity of disciplinary dealings of Jehovah with them, are thus mentioned in the first stanzas of this song.

The third section, verses 7-14, reveals the goodness and the love of the Lord for them. The eighth verse has a deep meaning. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." This verse carries us backward. The boundaries of the nations were made by God with a direct reference to the children of Israel. The name of God used here, "the Most High," is the millennial title, which He will have when His blessed Son our Lord receives His Kingdom. (See Genesis xiv:19). When that time of blessing comes and Israel converted is no longer the tail but the head of the nations, this divine division will then be fully made known. And how they are reminded again what Jehovah did for them! "He found him, He led him, instructed and kept him." Verses 9-14 are wonderful words. And they apply to us spiritually as they described Jehovah's goodness to Israel.

But how great is the contrast when we reach the fourth section of this prophetic song! (Verses 15-18). The first step in their apostasy is the forsaking of God and the worshipping of false gods. The next step is, they "lightly esteemed the rock of His salvation." No doubt this latter

statement refers to the rejection of the son of God, when He appeared in the midst of His people.

The awful consequences of this rejection are seen prophetically. Here again we have history prewritten. But these predictions were so minutely fulfilled, the unbelieving heart of man refuses to accept these words as being the words of Moses. Here again we have a striking evidence of inspiration. God foretells through Moses the future of an apostate people. Compare verse 21 with Romans x:19 and xi:10-11. The call of the Gentiles is anticipated in Moses' song; salvation came to us Gentiles by their fall. It seems almost as if they are going to perish completely as a nation. But the song changes suddenly. Jehovah will yet arise in their behalf. It will be in a time when their power is gone, when they are helpless and their enemies press down upon them as never before in their long, dark night of suffering and tears. That will happen in the end of this present age, during the predicted time of great trouble, which is to come upon them. Compare verse 39 with Hosea v:15-vi:3. The judgment, which is announced by Moses in verses 40-42 is the judgment which will fall upon Gentile nations in the day when the Lord appears in His glory. To follow this throughout the entire prophetic Word is as helpful as it is interesting.*

The last verse of this song (verse 43) shows the glorious consummation. After the storm of judgment and indignation, peace will come to this earth. The nations will learn war no more; they will learn righteousness. Then the world will be converted. The Lord will be merciful unto His land and to His people. The blessings and glories promised to Israel have come. Therefore the nations will rejoice with His people. The song of Moses is the key to all prophecy

*We have done so in "Harmony of the Prophetic Word," which we recommend to our friends, if they desire to study this song more closely.

3. The Blessing of Moses.

CHAPTER XXXII:44-XXXIII:29.

1. Introduction. xxxii:44-52.
2. Jehovah's Manifestation. xxxiii:1-5.
3. The Blessing of Reuben, Judah and Levi. 6-11.
4. The Blessing of Benjamin and Joseph. 12-17.
5. The Blessing of Zebulon and Issachar. 18-19.
6. The Blessing of Gad, Dan, Naphtali and Asher. 20-25.
7. Happy art thou, O Israel! 26-29.

Moses and Joshua (same as Hoshea) spoke the song in the ears of the people. They had to learn it. He exhorts them once more to set their hearts to do all these words. "It is not a vain thing for you; because it is your life." But they could not keep the law and therefore could not obtain life and the blessing promised to them. The law cannot bestow life and blessing. It can only curse. But Grace gives life. To illustrate this very fact, that the law is for condemnation, the death of Moses is once more announced by Jehovah, as well as his sin at Meribah-Kadesh. He could see the land from afar, but could not enter in. The great man through whom the law was given, the humble Moses, the self-sacrificing, faithful servant of Jehovah, on account of the one transgression, was excluded from the possession of the land.

In the foreground of Moses' prophetic blessing of the tribes stands a description of the manifestation of Jehovah in His Glory. This Theophany is more than a description of how Jehovah came from Sinai. It is a prophetic picture of how He will come again. Compare this with Habakkuk iii. The blessing of the tribes is different from the blessing which Jacob put upon his sons when they gathered about him (Genesis xlix). Jacob foresaw the entire history of His offspring.* The blessing of Moses describes

*The reader is referred to the Bible Study pamphlet on Genesis, where the different periods of the nation are given as indicated in Jacob's prophecy.

the blessing, which the people Israel will enjoy, when the Lord has been manifested. For this reason it is correct to say (a fact seldom mentioned by exposition), the blessing of Moses is an inspired expansion of the last verse of his song. That verse (xxxii:43) speaks of His people rejoicing and the Gentiles rejoicing with them.

What Israel will possess and enjoy during the millennium are the contents of these last utterances of Moses. As a closer exposition of these blessings is beyond the scope of these annotations, we confine ourselves to a few hints which will show the way to a deeper study of this remarkable closing section of Deuteronomy. Reuben's, Judah's and Levi's blessings reveal the salvation of the Lord Israel will enjoy in that coming age of blessing. Benjamin's and Joseph's blessings picture most beautifully the things which the sacred nation will enjoy during the millennium. This section is a most precious one. Zebulun's and Issachar's blessings make known the fact, that the nation will enjoy the abundance of the seas (the Gentiles). The correct translation of verse 19 is "they shall call the peoples(Gentiles) to the mountain." The mountain is Mount Zion and the Lord's house, which will be a house of prayer for all nations. The nations will go there to worship (Isa.ii:1-4). We have therefore a prophetic description of the blessings which Gentiles receive through a saved Israel. The blessings of Gad, Dan, Naphtali and Asher, speak of the full blessing and supremacy the converted and restored nation will enjoy.

Simeon is left out. We shall not give the different explanations, which are offered, nor burden our pages with the unworthy theories of higher criticism.*

*Reuben (Behold a Son!); Simeon (Hearing); Levi (Joined); Judah (Praise). This is the order of the sons of Jacob according to their birth. It tells out the Gospel. In the blessing of Moses the order is: Reuben (Behold a Son!); Judah (Praise); Levi (Joined). Simeon (Hearing) is left out. When the Lord comes Israel will behold Him as the Son and will break out in praise and worship and become joined to Him. No "hearing" is needed then. We pass this on to our readers for consideration. We have nowhere seen this application.

We quote the beautiful ending of this chapter in a revised metrical version:

“There is none like the God of Jeshurun,[†]
Who rideth on the heavens for thy help,
And in His majesty, upon clouds.
The eternal God is thy home
And underneath, the everlasting arms.
And he shall drive out the enemy from before thee,
And shall say: Destroy!
Then Israel shall dwell in safety alone,
The fountain of Jacob,
In a land of corn and new wine,
His heavens also shall drop down dew.
Happy thou, O Israel!
Who is like thee, people saved by Jehovah,
The shield of thy help,
And the sword of thy excellency!
Surely thine enemies shall crouch before thee,
And thou shalt tread upon their high places.”

And the same Jehovah is our Lord. May we know Him more fully as our home, with the everlasting arms underneath and taste the happiness of our salvation, till we shall see Him face to face.

4. The Death of Moses.

CHAPTER XXXIV.

1. The Death and Burial of Moses. 1-7.
2. The Mourning of the People. 8.
3. The Conclusion of the Book. 9-12.

This chapter was not written by Moses, but is an addition by another chosen instrument.

The home-going of this great Man of God is beyond description. What a scene it must have been when he

[†]Jeshurun means “upright.”

ascended Nebo to the top of Pisgah! And the Lord met him there and showed him the land and said: "This is the land, which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." What vision it must have been! What peace and joy must have filled the heart of the servant of God! Then he died. Jewish tradition has woven many stories around this event. One, however, is so beautiful that we must mention it. "At God's command Moses crossed his hands over his breast and closed his eyes; and God took away his soul with a kiss. Then heaven and earth and the starry world began to weep for Moses."

And the Lord buried Moses. How and where is unrevealed. Jude informs us that Michael, the archangel, contended with the devil about the body of Moses. No doubt Satan tried to bring the buried body to light and to seduce Israel to worship the body of their departed leader. What honor Jehovah put after all upon His servant! He is the only one who was buried by the Lord, and he appeared on the Mount of Transfiguration with the Lord. And the beautiful testimony concerning him by the Spirit of God at the end of this book! "And there arose not a prophet since in Israel whom the Lord knew face to face."

May it please God to bless this book and its many lessons to our hearts. May He grant unto us grace to live and walk dependent upon and obedient to His Word.

The End